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"LIBERTY, HO NESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

HYMNS OF THE MORNING AND EVENING. NO. IV.

[BY O. W. WITHINGTON.]

I.

When brightly the fast opening Day
Illumines Nature with its spell,
Her many voices seem to say,
—'Creator! it is well.'

II.

When Night calls out, with aspect dim,
The shadows from her lonely cell,
Still nature lifts her evening hymn,
—'Creator! it is well.'

III.

My Soul! when thou, unharmed by care,
In sunny paths art called to dwell,
Oh feel and breathe sweet Nature's prayer
—'My Father, it is well.'

IV.

And, if a shadow dim thy way,
Or storms thou hast no power to quell,
Still let thy Voice unaltered say,
—'My Father, it is well.'

For the Register and Observer.

THE LIBERTY OF THE PULPIT.

2 Cor. vii. 4. 'Great is my boldness of speech towards you.'

As much has been said and written in support of the freedom of the pulpit, and, in the opinion of the writer of this article, claims have been set up which ought not to be allowed, a few remarks on that subject will now be offered.

To allege any thing in opposition to liberty, would be at once to excite opposition, and to close every avenue to attentive hearing; nothing of this kind is now intended. The liberty of the pulpit must be maintained and exercised, if the benefits of preaching are to be experienced; but it may be well to inquire in *what* the liberty of the pulpit *properly consists*, and *how* it ought to be *used*.

The pulpit is, professedly, for *religious* purposes; and the church is specially appropriated for *devotional* exercises; consequently, the discourse of the preacher ought to harmonize with the devotional exercises which precede and follow it. Our churches, being Christian churches, nothing that either directly or indirectly derogates from the divine authority of our holy religion ought to be uttered within their walls; and, least of all, by those whose province it is to edify the congregations, and to establish them in 'the faith and hope of the gospel.' We do not go to church to be entertained or amused, to obtain matter for speculation, or subjects for debate; it is not a question with a believer in the divine origin of Christianity whether the skeptic or the Christian is most ingenious; it is enough for him that the gospel of Christ 'is the power of God unto salvation' to those whose reception of it is sincere, and whose lives 'adorn the doctrine' which they profess.

Many years ago, a person in the Christian ministry undertook to deliver lectures, for the avowed purpose of answering the objections and refuting the cavils of infidels. His first lecture consisted of extracts from infidel writers, without any attempt to refute their assertions; this was postponed until the delivery of a second lecture after the interval of a fortnight; when, it is highly probable, his auditors would be in a more unfavorable state of mind for listening to his rejoinder than if they had heard no part of the former discourse. Although the person alluded to intended to advocate the cause of Christianity, his indiscreet manner of proceeding is evident. Equally indiscreet are they who use the pulpit in detailing the objections of sceptics for the purpose of answering them. Such a plan is better calculated to perplex persons who had not studied the evidences of Christianity, and to unsettle the minds of the young, than to rivet conviction, and to convince gainsayers.

In every house of worship the divine origin of our holy religion should be maintained; it is not there that the sceptic or the scoffer ought to have a hearing. It is not meant that the evidences in support of Divine Revelation may not be advantageously exhibited, but there is a wide difference between a 'manifestation of the truth,' and discussions which however suitable in a company of unbelievers, are entirely out of place before an assembly of Christian worshippers, and which are peculiarly unseasonable on the Lord's day. For a similar reason, religious controversy had better be kept out of the pulpit. Those who are desirous of information on controverted points, have ample means of obtaining it through the medium of the press. Besides, the reader will possess decided advantages over the hearer of such matter; for he can choose his own time, and can recur to whatever, at a first perusal, may appear obscure or exceptionable; but the hearer may misapprehend, or his memory may be imperfect; or if his pre-conceived opinions are controverted, he may be little disposed to listen with a candid ear. By seriously disposed persons, and those who are seeking for spiritual improvement, the time thus occupied will be regarded as ill employed. Partizans may be collected, and those of the preacher's sentiments may be gratified, but little will be done in the cause of Christian love.

By all means, however, let the great truths of our holy religion be brought prominently and frequently forward; for these are practical truths, and are based on facts which are believed by all Christian denominations: here, then, will be a range wide enough for the legitimate exercise of the most gifted mind. It must be recollected, that the pulpit is not to be occupied for the promulgation of new discoveries, but for the inculcation of well established truths and universally acknowledged duties.

There are many speculations which occupy the minds of the studious, and particularly of the theological student, which, although they might lead to ingenious, or even profitable discussion among those engaged in similar pursuits, could neither be interesting nor advantageous if introduced into a discourse before a mixed congregation; consisting, as most congregations are composed, of persons of dissimilar capacities, tastes, ages, and conditions in society. Of these speculations some are harmless, but not a few may be injurious, because not only taking off attention from what is of vital importance, but producing a sceptical turn of mind; and besides, being inappropriate to the proper services of a Christian church. Time, thus spent, is literally misspent; a serious consideration, when it is recollected that it can never be recalled, and that a fearful responsibility is thus incurred.

Although it is readily admitted, that whatever has a manifest tendency to elicit scripture truth and to promote Christian virtue, may, with much propriety, be uttered from the pulpit; it ought never to be forgotten, that the speaker ought to exercise a sound discretion, particularly when animadverting on what he deems decidedly wrong; so that no well founded suspicions of any offensive personalities may be excited. Vice ought to be held up to view and exposed in all its deformity and hideousness, but individual delinquents ought not, even indirectly, to be in a manner pointed out as objects of detestation or scorn. If any angry passions are excited, no salutary impression can be made; and of all places, the pulpit is the last that ought to be selected for so indecorous and unholy a purpose; nor will it be so prostituted by a wise and good minister.

It is a manifest abuse of the freedom of the pulpit to use it for advancing any political or secular object. The time was, when it was not unusual to preach on what was called, '*the times*;' to animadvert with freedom, and sometimes with severity, on the measures of the civil government; and even on the laws of the country. Nor did clerical officiousness and over-heated enthusiasm stop there. As if endowed with a prophetic spirit, denunciations were uttered, because the views of the preacher had not met with all the consideration which he expected and desired. I wish that a due regard to truth could warrant the assertion that none of these perversions of the pulpit now occur. It is, however, a favorable circumstance, that instead of being listened to with respectful deference, they are now regarded with marked disapprobation, as departures from the proper sphere of official duty, foreign to the purposes of public worship and spiritual improvement—indications of a love of domination instead of the existence of a truly Christian spirit, and tending to counteract the influence of whatever favorable impressions may have been made by those religious exercises which ought always to form an essential part of the public services of a congregation of professing Christians.

While preachers are faithful, and above the fear of man, they ought to be discreet and gentle. Our Lord's example in these respects, should be habitually recollected and faithfully followed. Speaking to the twelve immediately before his sufferings and death, he used this language, 'I have yet many things to say unto you, but ye cannot bear them now.' Were any one to act in a contrary manner, especially in a case where there was no direct scripture warrant for the positions which he attempted to maintain; knowing, too, that his public interference would stir up strife, and endanger, if not destroy his usefulness—although the heat of his indiscreet zeal might buoy up his animal spirits under opposition and reproaches, he could not reasonably expect approbation from the cool and dispassionate; for although they might concur with him in sentiment, they would regard him as having injured the cause which he appeared to have deeply at heart, and as being a rash and indiscreet, although honest and sincere advocate in its behalf.

It would be easy to expatiate farther on abuses of the liberty of the pulpit; but this is not a pleasant topic, and probably enough has been advanced to render the application of the preceding remarks sufficiently easy and extensive. Keeping then in view these guards against perversions and abuses, there will be little danger of falling into any material errors respecting the freedom of the pulpit.

No pulpit can be regarded as free, the occupant of which is pledged to preach in accordance with any human formula of faith, by whatever name such formula may be designated. The liberty of such persons is of the same description as the liberty of an animal which is employed in going a certain round, but is precluded from stepping beyond it; unless by extricating itself from its entanglements. True, a minister, although thus restricted, is expected to study; but it is that he may be able to support the opinions which he had engaged to inculcate. Alas! for his influence and tenure of life, if the result of his researches lead to the embracing of a faith other than that of the sect to which he belongs.

In some denominations, technical precision and nicety are deemed indispensable; even a slight deviation would be visited with censure, and unless acknowledged and corrected, might cause expulsion or degradation. Under such circumstances, to talk of the freedom of the pulpit would be as preposterous as to speak of the freedom of imprisonment.

It does not follow, that in case of any material change in his religious sentiments, so that a minister and his congregation have dissimilar views of religious truths, the pulpit should be employed in a manner different from that which was usual before such a change took place. In such a case, the correct and honorable course would be, a voluntary resignation, so that the connexion might be amicably dissolved; each party, although differing in matters of belief, cherishing feelings not merely of good will, but of cordial esteem and love; agreeing to differ, and neither presuming to arraign and condemn the other. Such separations, although necessarily accompanied by mutual and heartfelt regrets, afford scope for the maintenance of candor, forbearance, and other Christian graces; so that, on the whole, the absence of uniformity as to opinion would be supplied by what is of much greater value.

Sometimes, perhaps, not unfrequently, the change that takes place in religious opinions is so gradual, as not to be perceived either by the preacher or his regular hearers. When it is the result of long and serious inquiry into gospel truths, while at the same time there is a strong inclination to hold fast early imbibed views, it is easy to imagine that the party in question may be among the last to perceive how far he had departed from his original creed. In such cases there will be no uneasiness, although the pulpit no longer utters the same language as formerly: when minister and people thus harmonize, it is only necessary that there shall be no foreign interference. Against this, the only effectual security is in the entire independence of every religious society; for, if ministers are subject to any control, whether from conventions, presbyteries, associations, or church courts under some other designation, the freedom of their pulpits may, in a great measure, depend on the state of feeling that exists among their professional brethren. Although some advantages may be derived from each of the distinctive modes of ecclesiastical government now in existence, it may be a serious question whether these are not counterbalanced by the inroads that have been, and that may be made on ministerial freedom, by means of church courts. It does seem not a little astonishing, that while civil liberty is so highly prized, and so zealously contended for, religious liberty is not better understood, and more firmly maintained. Instead of this, have we not witnessed the most tame submission and the most abject pusilanimity, while attempts were making to sever, from strongly attached congregations, ministers who were not only exemplary as Christians, but able, laborious, and eminently useful as preachers and pastors? Were not such facts notorious and of frequent occurrence, it might appear incredible that the practices now adverted to could have been tolerated; much more, that, as if by common consent, they should be sustained, although with much secret dissatisfaction and sorrow, yet without any open expression of disapproval, and without any attempt to shake off so inglorious a burden.

Paul, although in bonds, spake boldly; but how few, even of those who are honest and sincere, possess his intrepid spirit; besides, he enjoyed peculiar advantages and means of support amidst his labors and sufferings. It was 'by revelation from Jesus Christ' that he received his knowledge of the gospel, and on several trying occasions he was strengthened and encouraged by the personal appearance of his Master. Let not then any hindrances be thrown in the way of Christian ministers.

Is it alleged, that many are teaching what is false, erroneous, and of dangerous tendency? admitting this as your opinion, it does not follow that either a single individual, or any collective body is authorized to arraign, though there may be good reasons for not countenancing them. In such cases, the best corrective is the exhibition of gospel truth accompanied by the virtues of the Christian character; this will be more successful than the loudest outcries against reputed heresy, or the infliction of the severest ecclesiastical censures; for 'the wrath of man worketh not the righteousness of God,' and no eloquence is so touching and persuasive as 'the answer of a good conscience towards God.'

Adverting to the remarks respecting abuses of the freedom of the pulpit and perversions of its professed object and proper province, let it ever be remembered, that Christian ministers are bound, by the most weighty and solemn considerations, to use their pulpits with a steady view to the spiritual improvement of those to whom they preach. Theories may be ingenious and novelty may prove attractive, but gospel truth is level to every capacity; the religion of Jesus Christ is 'the same yesterday, to day, and for ever.' These remarks are not intended in disparagement either of natural talents, or of the pursuit of increased knowledge. To improve talent to the best of purposes is a sacred duty; but, then, there ought to be no desire to make any display, so as rather to attract admiration, than to convey useful instruction—to make converts from sin to holiness, to encourage the well disposed, and to conduct men to heaven.

Happy are they whose delight it is thus to be 'workers together with God,' 'who will have all men to be saved, and to come to the knowledge of the truth.' What though their names are not familiar among the rich and great of the earth? 'God is not unrighteous to forget their labors of love' in the best and most important of causes—the cause of reveaved truth and man's salvation. J. T.

Philadelphia.

For the Register and Observer.

Extract of an Address, delivered in Kensington, N. H., at the Dedication of the Union Meeting-house, Jan. 8, 1840. By S. Farley.

For the purpose of further illustrating the propriety and importance of Christian union, I take liberty to speak in the way of hypothesis, and to state the following suppositions.

1. I suppose the case of a description of people whose religious distinction, in regard to doctrine, is that of *selection*, on the ground of truth, every tenet standing separately on its own foundation. They have not, like other denominations, first adopted *a fundamental*, as the nucleus of a system, and then admitted other doctrines as accessaries and satellites of it, connected on the principle of affinity, and necessary to complete it. On the contrary, they have no central doctrine except the abstract consideration of *truth*. Every doctrine, wherever found, if on examination it appear to have the veritable evidence of truth, is, on that ground only, readily and fearlessly admitted. They never refuse any such doctrine, because they fear its influence upon their fundamental or upon their system. They have no fundamental, no system-connective principle, but truth. If a doctrine, bearing within itself the evidence of its truth, be hostile, and work ill, in any system, they conclude that the fault is in the system, and not in the doctrine. By this means they avoid *the forcing process*; the forcing *in* of doctrines doubtful in themselves, and the forcing *out* of others, on account of their discrepancy with the system or its fundamental. They proceed on the principle, that the whole of truth is self-consistent; that one truth never can contradict another; that so far as they obtain truths, they get parts of the true system of religious doctrine; and that it is much safer and juster to have a *partial* system than to have a *false* one.

I make this hypothesis, in order to show what I mean by non-sectarianism. A non-sectarian is one who adopts every article of his creed, *on its own separate foundation* of manifest truth. He does not, perhaps, pretend to have attained a full system. On every point of belief, he looks solely at the proof of its truth. The presence of this satisfies him, and he admits it; but the absence of separate proof, dissatisfies him and he rejects it. And will you not all judge that this is a proper, a safe and a just course; and, is it not the only course that is proper and safe and just?

2. My second supposition is that of three gifted and zealous preachers of sectarian distinctives; one of whom, like a part of you who have built this house, is Orthodox; a second like another part of you, is Universalist; and the third, like the rest of you, is Unitarians. They each go forth in the power of the spirit, preaching exclusively the distinctives of their denomination. And they make a multitude of converts. But what would be the worth of these conversions? Converts to mere Orthodoxy; to mere Unitarianism; to the belief of universal salvation,—they would not be converts to Christianity. In order that they be true Christians, they must have experienced the renovating influences of those Christian doctrines which are matter of our common belief; *repentance of sins; holiness of heart; the devout love of God; and the benevolent love of mankind.* These doctrines, working out their proper effects, will produce the Christian character. But the distinctives of sectarianism will not do it; they leave their converts as far from the kingdom of heaven as they found them.

I make this supposition in order to show you what sectarianism is; and the comparative worthlessness of its numerous distinctives. A sectarian is he who makes too much of his distinctive. This may be true, or it may be false. But whether true or false, it is only in conjunction with the common Christian doctrines, that it exerts an effectively healthful power upon the soul, turning it from sin to righteousness; from the world unto God.

3. Once more, I suppose the case of a Divinely endowed Teacher, now raised up and sent into the world, who should make known all important religious truth, in distinct categories; in doctrinal propositions; in the broad lines of logic and system. He should hold up a mirror in which each man could see himself clearly; how far he was right, and how far, wrong. And he should bring this mirror before every man's face. What would be some of the effects? It is evident that most, if not all, sectarian Christians, would be exceedingly disappointed and humbled. Many would find that their favorite distinctives were wholly out of sight, or but dimly seen, or occupying but a low place in the scale of importance. But says one and another, I know that my distinctive would be there. Perhaps it would, but not as it is with you now. It would not be the apparent line; nor the central sun; nor the chief corner stone. If it were, it would be a heart-sanctifying truth, but this distinction belongs only to those doctrines which have never been monopolized by any one Christian denomination. It is upon the common fund that all sects must draw, before their faith can be rendered the power of God unto salvation.

I make this supposition in order to show how you might, would you lay aside all sectarian prejudice, arrive at the knowledge of what is true and important in your respective creeds. A Divinely endowed Teacher has, already, appeared in the world, and made known all needful truth. But he did not teach it *systematically*—not in doctrinal forms and categories. His manner was popular. He uttered his instructions as occasions and opportunities drew them forth. He revealed the truth *in its elements*; not in its generalities and abstractions. This is the difference. If we will studiously and candidly resolve our Lord's instructions into their elementary principles, we might determine what is the truth, on nearly all points of duty and doctrine. In his manner of life and instruction, we, who are sectarians, may find rebuke and correction, not encouragement and justification. If he taught Orthodoxy, he did not teach it, as we, who are Orthodox, now do. If he was a Universalist, he did not preach the doctrine as we, Universalists, now do. He did not lay down the broad proposition, and drive avowedly and, unequivocally at the point as we habitually do. And if he taught Unitarianism, it was not as a religious distinctive. Why then should any Christians make such immoderate account of their peculiarities of belief. 'The kingdom of God is not meat and drink,' it is not any form of speculation or ceremony, 'but righteousness, peace and joy in the Holy Ghost;' for whoever, in these things, serveth Christ, is accepted of God and approved of men?

MASSACHUSETTS BOARD OF EDUCATION. It has been said by some that the Board is a needless item of expense to the state. How great is the expense? Those who were in favor of abolishing the Board at the last session of the Legislature estimated the expense at $2000. It is presumed that in making the estimate, as they did, for political effect, they have given us the maximum. Has it come to this that the enlightened state of Massachusetts, the first in patriotism, in learning, in philanthropy and benevolence cannot afford to pay $2000 for superintending and improving the elementary schools on which 180,000 children are depending for the first rudiments of learning? Why Sir, a single town in the valley of the Connecticut has appropriated $1000 the present year—to pay a man for superintending its own schools in which 2000 children are educated. I do not believe, Sir, that there is a man in the State, who can seriously object to the payment of so small a sum for so important a purpose. The Legislature did nobly, when they passed the act by which the Board was organized. It was applauded throughout the Union, and was an example which several other States are beginning to imitate. Shall we now turn about and undo what has been well begun?—*The Puritan.*

[From the Liverpool Controversy.]

TRINITARIAN AND UNITARIAN IDEAS OF JUSTICE.

It is only natural that the parable of the Prodigal Son should be no favorite with those, who deny the unconditional mercy of God. The place which this divine tale occupies in the Unitarian theology appears to be filled, in the orthodox scheme, by the story of Zaleucus, king of the Locrians; which has been appealed to in the present controversy by both the Lecturers on the Atonement, and seems to be the only endurable illustration presented, even by Pagan history, of the execution of vicarious punishment. This monarch had passed a law, condemning adulterers to the loss of both eyes. His own son was convicted of the crime: and to satisfy at once the claims of law and of clemency, the royal parent 'commanded one of his own eyes to be pulled out, and one of his son's.' Is it too bold a heresy to confess, that there seems to me something heathenish in this example, and that, as an exponent of the Divine character, I more willingly revere the Father of the prodigal, than the father of the adulterer?

Without entering, however, into any comparison between the Locrian and the Galilean parable, I would observe, that the vicarious theory receives no illustration from this fragment of ancient history. There is no analogy between the cases, except in the violation of truth and wisdom which both exhibit; and whatever we are instructed to admire in Zaleucus, will be found, on close inspection, to be absent from the orthodox representation of God. We pity the Grecian king, who had made a law without foresight of its application, and so sympathize with his desire to evade it, that any quibble which legal ingenuity can devise for this purpose, passes with slight condemnation: casuistry refuses to be severe with a man implicated in such a difficulty. But the Creator and Legislator of the human race, having perfect knowledge of the future, can never be surprised into a similar perplexity; or ever pass a law at one time, which at another he desires to evade. Even were it so, there would seem to be less that is unworthy of his moral perfeetion, in saying plainly, with the ancient Hebrews, that he 'repented of the evil he thought to do,' and said, 'it shall not be;' than in ascribing to him a device for preserving consistency, in which no one capable of appreciating veracity can pretend to discern any sincere fulfilment of the law. However barbarous the idea of Divine 'repentance,' it is at least ingenuous. Nor does this incident of Zaleucus and his son present any parallel to the alleged relation between the Divine Father who receives, and the Divine Son who gives, the satisfaction for human guilt. The Locrian king took a part of the penalty himself, and left the remainder where it was due; but the Sovereign Law-giver of Calvinism puts the whole upon another. To sustain the analogy, Zaleucus should have permitted an innocent son to have both his eyes put out, and the convicted adulterer to escape.

The doctrine of Atonement has introduced among Trinitarians a mode of speaking respecting God, which grates most painfully against the reverential affections due to him. His nature is dismembered into a number of attributes, foreign to each other, and preferring rival claims; the Divine tranquillity appears as the equilibrium of opposing pressures,—the Divine administration as a resultant from the collision of hostile forces. Goodness pleads for that which holiness forbids; and the Paternal God would do many a mercy, did the Sovereign God allow. The idea of a conflict or embarrassment in the Supreme Mind being thus introduced, and the believer being haunted by the feeling of some tremendous difficulty affecting the Infinite government, the vicarious economy is brought forward as the relief, the solution of the whole perplexity; the union, by a blessed compromise, of attributes that could never combine in any scheme before. The main business of theology is made to consist, in stating the conditions, and expounding the solution, of this imaginary problem. The cardinal difficulty is thought to be, the reconciliation of Justice and Mercy; and, as the one is represented under the image of a Sovereign, the other under that of a Father, the question assumes this form: how can the same being at every moment possess both these characters, without abandoning any function or feeling appropriate to either? how, especially, can the Judge remit,—it is beyond his power; yet, how can the Parent punish to the uttermost,—it is contrary to his nature.

All this difficulty is merely fictitious; arising out of the determination to make out that God is both wholly Judge, and wholly Father; from an anxiety, that is, to adhere to two metaphors, as applicable, in every particular, to the Divine Being. It is evident that both must be, to a great extent, inappropriate; and in nothing surely is the impropriety more manifest, than in the assertion that, as Sovereign, God is naturally bound to execute laws which, nevertheless, it would be desirable to remit, or change in their operation. Whatever painful necessities the imperfection of human legislation and judicial procedure may impose, the Omniscient Ruler can make no law which he will not to all eternity, and with entire consent of his whole nature, deem it well to execute. This is the Unitarian answer to the constant question, 'How can God forgive in defiance of his own law?' It is not in defiance of his laws: every one of which will be fulfilled to the uttermost, in conformity with his first intent; but nowhere has he declared that he would not forgive. All justice consists in treating moral agents according to their character; the inexorability of human law arises solely from the imperfection with which it can attain this end, and is not the essence, but the alloy, of equity: but God, who searches and controls the heart, exercises that perfect justice, which permits the penal suffering to depart only with the moral guilt; and pardons, not by cancelling any sentence, but by obeying his eternal purpose to meet the wanderer returning homeward, and give his blessing to the restored. Only by such restoration can any past guilt be effaced. The thoughts, emotions, and sufferings of sin, once committed, are woven into the fabric of the soul; and are as incapable of being absolutely obliterated thence and put back into non-existence, as moments of being struck from the past, or the parts of space from infinitude. Herein we behold alike 'the goodness and the severity of God;' and adore in him not the balance of contrary tendencies, but the harmony of consentaneous perfections. How plainly does experience show that, if his personal unity be given up, his moral unity cannot be preserved!

EXCLUSIVE THEOLOGY AND LIBERAL CHRISTIANITY.

Why is it that we are here holding controversy with our fellow Christians, instead of uniting our spirit and our strength to work the works of Christ? We wage not this controversy for the purpose of aiding a sect; but we wage it, to do what we can to expose and put down universally the sectarian spirit. The great evils of society, the crying wrongs of Man, are mainly owing to this diversion of Religion from spiritual and practical objects to the strife of tongues and Salvation by creeds. What is the Religion of this country doing? Contending for creeds. What ought it to be doing? Spreading the spirit of the life of Christ through the hearts of man in the institutions of society. How long are these things to be? How long are the spiritual influences of this country to be all consumed in striving with heresies instead of striving with sins; leaving untouched the bad heart of society, whilst wrangling for a metaphysical faith? Look to the religious apparatus of this country. Look to the number of pulpits that should send forth the spiritual influences of righteousness and peace; and the number of men that should move through society apostles of the beneficence of Christ.

Suppose all this strength directed to practical and spiritual objects, and could the things that are, remain as they are, if the religious forces of the country instead of being exclusive, doctrinal, controversial, were full of the love of Jesus, and sought simply to establish the kingdom of Heaven upon Earth? Could Religion excite the angry passions that she does, if her aims were spiritual and not doctrinal? Could Religion be divorced as she is from practical life, and confined to a class kept under powerful stimulants, and called the 'religious public,' if her aims were spiritual and not doctrinal? * * * Every friend to practical religion has an interest in destroying this exclusive Theology, which turns away from the works of love to the war of creeds.

If then we preach Unitarianism, it is that we may win men's hearts to the one Spirit that pervades all things, and harmonizes all things, and sends all blessings, and sanctifies all thoughts, all duties, and all times. If we preach the man Christ Jesus, the word made flesh, it is that we too may sanctify our nature, and make it a temple for the living God, and grow up into him in all things who is our head, even Christ. If we preach Salvation, not by creeds, but by the spirit of Christ in us, the hope of glory, it is that our fitness for Heaven may commence on Earth; that we may live now as those who when they have slept the brief sleep of death shall awake in the presence of Christ and God, and find themselves in that Heaven wherein dwelleth righteousness. And if we preach not indiscriminate happiness and indiscriminate tortures in futurity, but the just retributions of God, it is that we may redeem the time, remembering that each moment lost throws us back on the heavenly way, that there is an infinite perfection before us, providing work for our infinite capacities through an immortal life; that God is faithful and inflexible in his retributions; that no virtue shall be without its reward, no sin without its woe; that we shall be judged according to our works, and reap what we have sown.—*J. H. Thom.*

SIN.

Sin is not a following of nature, but a violence on it; not conformity, but contradiction to it. And so, as when returning life beats in the palsied heart, or the dawn of reason bursts again on the madman's brain, the prodigal is said 'to come to himself,' when the spirit of moral renovation opens on him with compunctious visitings of nature, and reveals to him a full sense of his condition. In his guilt he was at variance with all the moral instincts of humanity; and, in the sorrow of repentance, he needed as much to be at peace with himself as with his father. It is universally thus. God has established a certain order and harmony in our nature, appointed to each faculty a place and a purpose; and, in disturbing this arrangement, we become transgressors. We cannot sin against God without also sinning against our own souls, for in them is the primitive revelation of God; and in thus sinning against our own souls, we may practically resist all the divine attributes of which our weak faculties are the dim reflection; God's wisdom in the abuse of our intellect; his greatness in the loss of our moral dignity; his goodness in the destruction of our charities; his purity in the corruption of our hearts. Unitarians are accused of making sin a light matter. We protest against the justice of the accusation. We hold sin to be the greatest of evils, and the most dire of miseries. We hold it not as mere social impropriety, but we regard it as a dark disloyalty against conscience and against God. Much suffering, we know it inflicts on society; but slight, indeed, is it compared with the ruin and devastation it works in our own souls. Here, at first, God impressed his image; here, at last, he fixes his tribunal: it is here his voice was heard in kindness, it is here it shall be also heard in judgment.—*H. Giles.*

For the Register and Observer.

Messrs Editors,—As efforts are now making to raise funds whereby, with those already on hand, the Corporation of Harvard University may be enabled to appoint another Professor in the Divinity School at Cambridge, it seems to me that any remarks tending to show the importance of that Institution to our churches and the community at large, will be regarded by your readers as neither inopportune nor useless. Accordingly, I take the liberty to request that a few paragraphs, which I send you from a pamphlet, by Rev. Dr Greenwood, published sometime ago, touching the claims of the Cambridge Divinity School, may appear in the next Register. Dr G., after describing the kind of Theology desired by our denomination of Christians,—a theology that is liberal, free, serious, charitable and practical,—goes on to say:

"And where think you that such a theology is taught to those who are to teach it again, and diffuse it, by the help of God, over the land? Perhaps you will say, that it must surely be taught in many of the schools of divinity, and that it ought to be taught in all. I can well enter into your feelings; but I believe it to be a melancholy truth that it is taught but in one school in our country—nay, but in one throughout the whole of the New World. I believe that in the whole of the Western continent, from its southernmost cape to the northern circle, there is but one spot, a green spot, in which such a theology is publicly taught. I believe that in one theological seminary only, in this hemisphere, the Divinity School at Cambridge, do religious liberality and charitableness, conjointly with seriousness, form the spirit of theological instruction. There, the sentiments of the professors and instructers are not swathed, and stiffened, and cramped by the tight folds of a human creed, but are left to their free motion and natural growth. They have, to be sure, their own peculiar doctrinal opinions, which are well known to be Unitarian, and these opinions must, of course, mingle in their instructions, and be perceived in their interpretations of Scripture. But above their doctrinal opinions there is seated the high spirit of freedom, which gives freedom, and the gentle spirit of charity, which breathes universal good will. And in the doctrine, or teaching of that school, is shown, we are persuaded, 'uncorruptness, gravity, sincerity, sound speech that cannot be condemned.'

It is my object to direct your particular attention to that school, and to solicit for it your assistance. Your interest in it I know I shall excite by the simple statement that it is the only institution from which you can expect to obtain well educated ministers of the gospel, whose instructions shall be marked by the characters of liberality, reasonableness, and charity, and shall be uttered in the spirit of that theology which recommends itself to your judgment and your hearts.

We do not complain that more has not been done for it. When we consider the youth of the school as a separate institution, and the comparatively small number of those in our community who are yet fully awake to the claims of a liberal theology, we have reason to be satisfied, and to be grateful that the object of our hopes has flourished and been fostered as it has.

This class of our exigences—the want of a sufficient number of professorships—I cannot expect to be at once supplied. We bring the subject forward that it may be placed in the public view, and appeal for itself to the attention of those who feel an interest in the prosperity of the school, and the promotion of a liberal, serious, charitable christian theology. I regard it as the great religious charity of the day, towards which I would earnestly persuade the attentive and benevolent thoughts of all reflecting, liberal, serious Christians.

We would not be importunate. We would not say that the wants of the School are to be attended to in disregard of the distresses of the suffering poor. We would not say that in supplying them, any one should straiten his family, or leave unfulfilled the just expectations of his relatives in the event of his death. Our theology is in this respect that of St Paul; we think that 'if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel.' But we would say, that very desirable aid can be rendered to the funds of the school, in ways and degrees which cannot be burthensome to any individual. We address the friends of a free and enlightened theology, and ask them to show their friendship by their benefactions in its behalf. The cause of the Cambridge school, and the cause of rational religion and pure Christianity, we sincerely hold to be one and the same. The prosperity of the former is intimately, perhaps inseparably, connected with the progress of the latter. If the one is suffered to struggle, the other must be embarrassed. We trust that this connexion will be perceived by an enlightened community; and when we have gained their attention, we shall feel confident of their generous aid."

For the Register and Observer.

Messrs Editors:—I approve the course, suggested by your correspondent at Nashua, and in which he has led the way. With this impression, I will attempt to give some account of the religious state of things in this place, 'Powow River.' By this designation I intend those contiguous parts of Amesbury and Salisbury, called 'The Mills,' 'The Ferry,' 'The Point,' and the streets which connect them. Here, within a territory of about a mile's breath, are eight places of public worship. But of these eight meetings, not one of them is devoted to the cause of liberal Christianity. And yet the materials for such a Society are not wanting. Here are individuals and families of property, intelligence, respectability and influence, who, if duly drawn together, would after a time become a goodly congregation. But they are isolated, and dispirited: *Isolated*, for no one communes and opens his heart to another: *Dispirited*, because they see no cheering prospects.

But is this the true Christian spirit? Is it the spirit of reform and improvement? Must a cause be made at once popular before it deserves our cordial, steady and whole support? Is it right to say; if we cannot have a popular Society, we will have none? Other denominations do not act on this principle; and why should we? Here are, among others, two strong Societies, now swimming in the full tide of prosperity. Both of them, however, originated in small beginnings. It is by zeal, courage, time, and persevering patience that they have become what they are. And by the use of the same means might not our liberal brethren here enjoy the same success? And why should they *wait always* for the angel to move the waters? Why not begin by laying a broad foundation-stone? But how broad should the platform be? Let it be broad enough for the reception of all who sincerely 'profess and call themselves, Christians.' Christianity has but one fundamental. The Scriptures give but one: Matthew xvi. 16—Romans x. 9. And why should we make more; especially we who profess to discountenance all intolerance and exclusiveness? Is it that our Unitarian brethren here are indifferent and lax in their religious feelings and sensibilities? I will not admit that such is the fact in regard to them. I believe them to have as much religious sensibility and principle as those about them have, who, nevertheless, so far outstrip them in the zeal which enables *to go ahead;* to found new establishments; to draw in new coadjutors; to build new churches; and when they cannot raise the money among themselves, to beg it of their brethren abroad. I do not wish that my brethren here, possessed full as much *brass* as some of their neighbors, yet I would that more of the gold which is in their pockets were wrought into a 'helmet of salvation' for their foreheads. I do not undertake to say that they ought to know more about their duty; but I will say, that I wish they understood their own strength better. Efforts sincerely made, in the cause of religion, are not ineffective. If the outward object be not achieved, there is, however, an inward impression received. 'Wherefore, brethren, be ye steadfast, immovable, always abounding in the work of the Lord, knowing that your labors in the Lord are not in vain.' F.

Powow River, June.

SELF OBSERVATION A MEANS OF SELF CULTURE.

Self-culture is mainly Self-Observation turned to account. We wish Self-culture to give force and development to the more elevated and spiritual tendencies of our nature, to keep us aspiring and pure. Then the practical rule is this: observe your own experience, observe what the circumstances are in which elevated thoughts are found to enter the mind, and tender and holy feelings to spring up in the heart—and this a matter to be determined by individual expeaience, and not by any uniform principles or rules applicable to all. And every man has some experience in this most costly knowledge. Every man remembers some situations in which his spirit grows thoughtful and solemn; some influences under which he finds that the cloud melts out of his heart, and he becomes fond and gentle as a guileless and much-loved child; some scenes whose power over his emotions is beneficent, delicious, and constant—where unkindness could not dwell with him—where the world loses all its worldliness, discloses only its touching and holy agencies, and we feel it a temple filled with God; some associations with generous impulses, with awakening and entrancing truths, which he can call up when he will, and stock his heart with their beauty and medicinal power. There is no man who has not some portion of this experience, and, whatever its extent, he should be aware, that it constitutes his only hold on spiritual life, and is his only footing on the way to Heaven. Self-culture is a wise and earnest use of Self-Observation, in reproducing states of mind, devotional, beneficent, or peaceful, by reproducing the influences which are found by experience to have most power to generate them.

CHRISTIAN REGISTER.

BOSTON, AUGUST 8, 1840.

MISSIONARY SPIRIT AND EFFORTS.

Is there any incompatibility between a rational faith and a missionary spirit? between Liberal Christianity and zealous efforts to extend its knowledge and increase its influence? Must men grow cold as they become enlightened? Must the soul relax its efforts, contract its affections, become indifferent in the great cause of human salvation, in proportion as it attains to more enlarged and correct views of God's character and government, and interprets more justly the Revelations of divine truth, made to us in nature and the Gospel? We cannot hesitate what answer to return to these questions. We cannot hesitate; unless we are willing to admit or imply that error is better than truth, superstition preferable to a rational devotion, and the fanatic and the bigot, the best disciples of Jesus Christ, the most acceptable and perfect manifestations of his spirit; and this we cannot be disposed either to admit, or imply. It is true perhaps that the strong and direct tendency of an exclusive faith, is to make a man very zealous in extending it. If he people heaven with only a colony from his own little church, if he think that there is no salvation beyond the pale of his creed, if he really believe that all will be condemned and lost, unless they hold to certain particular, and in his view, all-important truths, or opinions, he must, if he have the spirit, we will not say of a Christian, but of a man, if he have any human sympathies and affections, he must be zealous; he must be ready to watch and pray, to labor and strive, to make any sacrifices, any exertions he can, to bring men to embrace these opinions, to adopt this creed. Instead of wondering at the zeal of the exclusive, of those who make salvation depend upon a creed, upon the belief and reception of certain articles or dogmas of faith, we only wonder that their zeal is not greater, and their efforts tenfold, aye, ten thousand fold greater than they are. Instead of seeing in their zeal and efforts an evidence of their faith, we see in them an evidence of their want of faith, an evidence that they do not realize and feel, what they profess to believe.

It is true also perhaps that the immediate and direct tendency of a liberal faith is to lessen a man's zeal about mere doctrines. The anti-sectarian sect cannot become very sectarian without abandoning the idea that lies at the bottom of their theory. We cannot be zealous in disseminating Unitarian doctrines on the ground that the reception of their doctrines is essential to salvation. But does it follow from this that we have no cause for zeal, that it is a matter of absolute indifference what a man believes, or how he lives? Because we maintain, that all good men will be saved whatever may be their belief, that 'in every nation he that feareth God and worketh righteousness is accepted of him,' does it follow, that our love must grow cold, and our efforts cease? No! we have so much the more cause to do what we can to make men good, to make them fear God, and work righteousness. We believe that salvation depends upon the character and not upon the creed; the character then should be the object of our zealous efforts and sacrifices. We believe that our views, emphatically, are scriptural and true, and as such adapted to form and perfect human character, to fill the soul with a faith that satisfies and controls the inner man, invigorates the intellect, expands and warms the affections, quickens conscience, brightens hope, gives strength for all duty, a power of resistance under all temptation, of calm endurance under all trial,—a faith, whose clear and simple propositions embrace all that man can clearly comprehend or need know to be good and happy, a faith eminently calculated to make him good and happy. Shall we rest satisfied that we possess this faith, that our own minds are illumined, our own hearts comforted, our own lives guided by its influence? Let us be ashamed of such selfishness. Let us not thus wrong the principles we profess. We cannot, like some, look upon the world as under the wrath and curse of God, or think that our feeble efforts are necessary to rescue the millions of earth from the doom of eternal woe, to which their Creator has consigned them. But we can look upon it, as cradled in the arms of his love and mercy, as a scene in which we are to be fellow-workers with him in improving and blessing his children, in making him good and happy. Let us be faithful in this glorious work. Prompted by the mercies of Heaven and the necessities of men, let us do what we can to diffuse that, which to us is 'the faith once delivered to the saints,' that truth, which sanctifies and makes free,—free from guilt and sorrow, from the dominion of the passions and the world's allurements, free from the reproaches of conscience and the fear of death.

PRESBYTERIAN CHURCH IN SCOTLAND.

We have not much room to spare for accounts of ecclesiastical difficulties in foreign countries; but the controversy which has been for sometime carried on between the Presbyterian Church and the Civil government of Scotland possesses sufficient interest to justify us in permitting it to occupy some space in our columns; especially as the subject is one which our readers cannot contemplate without becoming more strongly attached to New England Congregationalism.

The customary mode of settling ministers in Scotland is this: A 'Patron' having a 'living' to present to some candidate for the holy office, selects the individual he prefers, and sends him to the parish. If the flock like him they give him a *call* to settle with them permanently, and at the same time, request the Presbytery of the neighborhood to assemble and ordain him. If they comply with the request, he becomes their minister; if they refuse, he does not, whatever may be the wishes of the Patron or the Parish. Such has been the immemorial practice of the Church of Scotland, always requiring, besides the presentation of a living by a Patron, that the candidate receive a call from the flock, and be inducted into office by the Presbytery. It is not however to be inferred that the wishes of majorities in parishes have always been regarded any more by Presbyteries than by Patrons; for it has often happened, (and it is a strong objection to the Presbyterian system of church government that it is almost necessarily liable to this sort of tyrrany) that calls from the people have been reduced to a mere mockery—Presbyteries deeming a call valid, although subscribed by no more than a single individual, while the whole body of the parish was against the settlement.

Now the present contest between the Ecclesiastical and Civil powers in Scotland arose in the way following. The parish of Marnoch, in the Highlands, needed an assistant to their aged pastor. The Trustees of Lord Fyfe, who is a minor, appointed a Mr Edwards to the office. The people disliked him, and requested that he might be removed. This was granted; but when the aged minister died, a year afterwards, the Trustees forced the same Mr Edwards upon them again; and seven members of the Presbytery, belonging to the neighborhood of Marnoch, made arrangements to ordain him. But the General Assembly of the Presbyterian Church interposed to prevent this, suspended those seven members from their office as ministers, and supplied their place with others. Here the Civil power stepped in; the Court of Sessions, having received from the seven deposed clergymen a petition, asking that the use of the churches they formerly occupied might be forbidden to the new incumbents, and also that none but themselves should be allowed to preach on any spot within the limits of those parishes, granted the request; in doing which they opposed a great principle strenuously contended for by the Church of Scotland, viz. that, while the right of the Patron to nominate whom he will to the 'living' under his control is acknowledged and allowed, the Presbytery (subject, however, to the higher judicatories of the Church) shall have the exclusive privilege of accepting or rejecting the nominee, as it shall seem to them best, in view either of the qualifications of the candidate, or of the wishes of the people to whom he is sent, or of any other circumstances that in their opinion deserve consideration.

This whole subject of 'non intrusion,' as it is called, and of the rights of the Presbyterian Church generally, was discussed at the meeting of the General Assembly of Scotland, last May; and the decision was against the Civil government, by a majority of 84, the whole vote being 370. Dr Chalmers, who voted with the majority, made a long speech on the occasion, from which we extract a few sentences.

'From 1688 to 1838, from the Revolution to the time when the Court of Sessions gave forth its interdict, no civil power ever attempted to interfere with our ecclesiastical procedure; but now our ark is in the midst of conflicting billows; and now that the flag is unfurled by the storm, the motto of our Establishment is made the more potent to all eyes, that the Lord Jesus Christ is the Head of the Church of Scotland—(Hear, hear,)—we have nailed this color to the mast—(Hear, hear,) This is the watchword of the party with whom I act. On the momentous question before the house, I have maintained my opinions unchanged for the last twenty four years. In a case brought before the Assembly in 1816, I maintained that the patron might nominate any person, but the Church might lay an arrest on the presentee. To the same effect, I may quote from a work which I published so far back as 1821.

'The Church can, on any ground she chooses, lay a negative on any man whom the patron chooses to fix upon. It is her part, and in practice she has ever done so, to sit in judgment over every individual nomination. We are not now contending for the right and authority of a call from the people, but for the power of the Church to admit the will or taste of the people as an element into her deliberations on the question, whether a given presentation shall be sustained or not? and of deciding this question just as she shall find cause. And when either patrons or people are in the wrong, let us never see the day when the cause shall be committed to any but those whom the wisdom of the country has raised above the temptations of dependence; and who can clear their unfaltering way, alike unmoved by the smile of grandeur, or by the frown of a sometimes deluded population.'

'Deluded population!' And are Presbyteries always free from delusion? How much better is our Congregational plan, according to which each parish is independent alike of individuals in the character of Patrons, and of ecclesiastical courts with the power of Presbyteries, and can both nominate and cause to be ordained whom they please, to be their ministers. For ourselves, so little seems to us the difference, in effect, between being dictated to by a Patron and by a Presbytery, that did we belong to a congregation in Scotland, we should not care much, so far as our own spiritual interests were concerned, whether the question at issue turned in favor of the Civil or Ecclesiastical Powers. But the subject has another relation of great moment. Before it subsides, it may cause a separation of the Church of Scotland from the State; and this may lead to a like result as regards the Church of England; consummations both, most earnestly to be wished.

THE PROTESTANT CLERGY OF HOLLAND.

The 'Christian Intelligencer' contains a letter from Rev. R. Baird, dated, Paris, June, 1840, in which we find some statements of interest respecting the clergy of Holland. This writer complains that the ministers of that country are not sufficiently Orthodox, and urges it upon the Dutch Churches here to send thither one or more of their own preachers. There are, he tells us, about 1600 or 1700 Protestant ministers in Holland; and though not many of them openly avow Arminianism or Unitarianism, yet, he says, 'one thing is certain, that there is much of German Neology there, and preached under fair disguises; one thing is certain, that the mass of the Protestant preachers in that country, do not preach about Christ as their fathers did.' 'Take them as a body,' he further remarks, 'the Prostestant clergy of that country are as learned as any equal number of ministers of the Gospel in the world. They have all been trained in one or other of the three distinguished Universities of that Kingdom. Their moral character is good—I speak of them *en masse*. They preach much, and are much engaged in catechetical and other parochial labors. But yet the overwhelming majority, there is reason to fear, are not men of evangelical faith or spirit. Their preaching is general, partaking of the nature of moral essays, rather than discriminating, pungent, applying the demands of the law to the conscience, or clear on the great doctrine, connected with justification by faith—the *articulus stantis, vel cadentis ecclesiæ*—as Luther said.'

A QUESTION TO WHOM IT MAY CONCERN.

What was the *motive* which induced the Boston correspondent, J. T., of the last week's New York Observer, after giving an account of the revolting doctrines recently put forth by Mr O. A. Brownson,—doctrines as offensive to Liberal Christians as they can be to the Orthodox,—to take the pains of adding, that Mr B. is still a Unitarian Minister, in regular standing, &c? 'We pause for a reply.'

The truth is, it is a long time since Mr Brownson was regarded here as a minister of any denomination.

And now that we have begun to interrogate, we will put a question or two more. Why do our Orthodox brethren seem so fond, especially during a revival season, of sending out through the country, stories that have no foundation in truth, and which tend, wherever they are believed, to prejudice the community against Unitarian Christians? How, for instance, came the lying report to be widely circulated, some time ago, that the minister of Haverhill, and the senior Pastor of the West church in this city, had changed their religious opinions? For what cause have the speculations of Mr Emerson and one or two others, been represented in so many Orthodox papers, as being fair specimens of the results to which Unitarianism leads, when in fact, nothing could be more false? Why did a Boston correspondent of the New York Times communicate, a few weeks since, among other things illustrative of the 'wonderful effect' of Mr Kirk's preaching in this city, the intelligence—entirely new and incredible to us and all we have conversed with—that 'some of the most distinguished men in Boston of the Unitarian faith have, it would seem, been convinced that his doctrines are true?'

So we might go on almost without end. But the subject is one we do not love to dwell upon. We should hardly have adverted to it at all, had we not been pressed so often by our friends at a distance to say at least a word. Perhaps our reluctance to set about contradicting Orthodox mistatements, is greater than a just regard to the interests of the cause we stand pledged to serve, may seem to the wisest and best to warrant; but we have been, and are still, less anxious, than otherwise we might be, to overcome it, from the consideration that the source, whatever be its pretensions, whence falsehood often proceeds, soon comes to be regarded with a general distrust, that renders attempts at refutation in a great measure unnecessary.

CORRESPONDENCE OF THE A. U. A.

New York, July 27, 1840.

Rev. Mr Briggs:—Dear Sir,—Before leaving home I received a letter from Mr Bellows of this city, in which he stated that he had received a proposal from some Unitarians in Rahway, New Jersey, to come and preach there as a missionary. I had made an exchange with him for two Sundays, and he wished me, during the intervening week, to go over to that place, and make inquiries on the subject. On reaching New York I obtained an introduction to a gentleman residing in Rahway, who, in consulting with two or three other friends of the cause, proposed that I should give a Lecture there on the next Wednesday evening. The notice was short, but by being published in a newspaper of that place, it circulated somewhat extensively; so that about an hundred individuals collected in the hall where I preached.

After the service, it was stated that there would be preaching in the same place the next Sunday evening. Yesterday afternoon, in company with five or six gentlemen here, who take a deep interest in this movement, I again went out to Rahway. In the evening I found an audience of not less than four hundred people gathered for our service. I had, in the previous discourse, spoken of the great duty of free inquiry on the subject of religion, and endeavored to set forth some of the principles and feelings which should direct us in the search for divine truth. I last evening preached on the doctrine of man's native depravity. The audience, which consisted, I am told, of various denominations, Baptists, Presbyterians, Methodists and Friends, beside many not attached to any particular sect, were quite attentive, and although some of them must have dissented from the views of the sermon, yet they gave good heed to the word. This is all we need, in many cases, to produce conviction. We ask only a fair and full hearing; if we speak not 'according to the law and the testimony,' then let us stand condemned for heresy.

There is a good spirit among the people of Rahway, and if this slight effort can be followed up by other and able preachers of our faith, no doubt can be left that in a few months we shall have there a respectable and permanent Society. It is thought that one hundred gentlemen might be now found, who would contribute toward the support of a constant preacher. The place consists of two villages, a mile only apart, with a population of about 2,500. It is devoted to manufacturing business, and is in a quite prosperous condition, for the times.

They propose to have a service regularly on each Sunday evening, for the present. Mr Bellows, and Mr Simmons, who is now preaching in Dr Dewey's church, together with Mr Holland of Brooklyn, have kindly offered their aid, when their leisure will permit of it. I hope our brethren, many of whom pass through New York at this season, will not forget New Jersey.

I may remark, that so far as can be learnt, this is the first Unitarian preaching that has ever been heard in the State of New Jersey. A gentleman, who accompanied us yesterday to Rahway, from Jersey City, said he was acquainted with many decided Unitarians in that place, and he thought they should soon move to have preaching there. Indeed I have no doubt that in Elizabethtown, New Brunswick, &c., they need only to hear our pure and simple doctrines, preparatory to embracing 'the truth as it is in Jesus.' Cannot the American Unitarian Association do something to promote this glorious work? That it may know no decline, but spread and prosper evermore, is the prayer of your friend and brother, A. B. M.

Quincy, Ill., 29th June, 1840.

Friend and Brother,—I returned in safety from my visit to La Harpe and Burlington. Of the former place I spoke in my last. In Burlington, I preached two or three times, to audiences of from 100 to 150. Prospects are bright and encouraging for building a church and forming a Society. Mr S. seems to be liked as a preacher, and is himself pleased with his situation, and his sphere of duty. I think he may do a great and good work in that place. The people are subscribing well towards a church; but will want some aid from the East. It is exceedingly to be regretted that just at this juncture, you find it so difficult to raise funds for the infant churches of the West. Do try and help our friends at Burlington in this crisis of their affairs. The church in Quincy, for which we are indebted in part to friends at St. Louis, Duxbury, Lowell, Worcester, Fitchburg, Keene, Cambridge and other places, is going on rapidly, and will be completed in August. A very neat little church it will be, too, built of wood, without spire or portico, with one entrance, a window on each side of the door, three windows on each side of the house, a close entry within the door, three elevated seats for the choir on the left of the door as you enter, one aisle, pulpit opposite the door, settees 10 1-2 feet in length, and capable of seating with ease 200 persons. The pulpit will be made of black walnut, perfectly plain like every thing else about the church, elevated upon a platform six feet square, and eighteen inches high. The building is already painted white. The work will be completed in good time to be dedicated in September. To fill it with constant worshippers will be a work of time. You may remember that I spent only five Sabbaths here a year ago, when I gathered the church; and that with the exception of two Sabbaths besides, our Society had no more preaching till last March, when I returned here. While we would feel duly grateful to the kind Providence that has raised up friends in our behalf, and helped us on hitherto, we wish in justice to ourselves to have them distinctly understand the difficulties against which we have to struggle, before we can look upon our Society as well and permanently established. Under the circumstances in which we are, it must not be expected that our Society will increase very rapidly. Its members are without wealth, unless they may be said to be rich in faith and good works. However, it is no time for despondence, with a new church on our hands. He that can raise up children unto Abraham from the stones in the street, can make the glorious truths of the Gospel so attractive, that those seats shall not be able to contain the crowds that will press to hear the word, and we shall be forced to pull down our neat little church and build a larger one.

In a day or two I am to embark for St. Louis; whence I shall have a journey by land to Hillsboro'. In that vicinity I shall remain until September, when the church here will have been completed, and I shall return to complete the mission. Several new communicants joined us at the last communion; and several more will unite with us at our next. An increasing interest is certainly manifested in our meetings, both by young men and heads of families.

Yours truly, W. P. H.

RECENT PUBLICATIONS.

The Doctrine of the Cross. By Rev. J. W. Thompson. Printed for the American Unitarian Association. Boston: James Munroe & Co. July 1840. pp. 32. Price 4 cents.

This is number 156 of the Tracts of the A. U. A.; and there are few better ones in the Series. We commend it to such as wish to know how the efficacy of the death of Jesus is regarded by a class of Christians who reject the Calvinistic doctrine of vicarious sacrifice. The Tract concludes thus:

'The Cross of Jesus! it is the star of the world,—not destined to disappear like that material, moving orb, which illustrated his birth, but fixed and changeless like the eternal sun. Let us stand under it and look up with reverence and faith. The Cross of Jesus! let the thought of it come to us like the visits of a guardian angel whenever in our trials and sorrows we are unsubmissive to the will of Heaven, and soothe us to resignation and trust. The Cross of Jesus! let the remembrance of it rise up and rebuke us whenever we become careless of the claims of that great law of love which was established on an eternal foundation, when he 'died, the just for the unjust, that he might bring us to God.' The Cross of Jesus! let it appear before us, as another conscience, whenever we are found straying from the path of innocence and virtue, neglecting duty, giving countenance to impiety or settling down in sin, and recall us to him 'who gave himself for us that he might redeem us from all inquity and purify to himself a peculiar people zealous of good works.'

The Twelfth Annual Report of the Sunday School Society, read at the public annual meeting, May 27th, 1840. Boston.

We rejoice in every indication of life and activity among the friends of Sunday Schools. The document before us, which was read by Rev. A. B. Muzzey at the annual meeting, contains 'the substance of letters received in answer to the Society's Circular, and embraces a body of facts in relation to the following subjects, namely, the value of the General Exercise in Sunday Schools,—its influence on the children, and its value to the teachers; on Sunday School Anniversaries and Union celebrations, which appear to have become quite common, imparting importance to the Institution, interest to the children, and profit alike to parents, teachers, and the community at large; on Sunday School Libraries which are represented as generally useful, and when well selected and well conducted as being of more value than gold; and, finally, on the teaching of doctrinal subjects, which seem to be disapproved in regard to the younger, but approved in reference to the elder classes of pupils. The Report refers to the temporary appointment last autumn of Rev. Mr Waterston as an agent of the Society,—and his visit to the county of Franklin, and Keene, N. H.—visiting eighteen schools, during an absence of twelve days, and making thirteen addresses, with great acceptance and to the instruction and profit of all. The Report further states that Rev. F. T. Gray had been appointed permanent agent of the Society, for the performance of certain duties of a like nature, not interfering with his other engagements; —it adverts also to a letter received from Rev. Mr Parkes, Bristol, England, and the increasing interest in Sunday Schools in that country;—to the death of the revered President of the Society, Rev. Dr Tuckerman, who had been such for eight years, and pays a grateful and feeling tribute to his services and memory; and closes with some general remarks of an interesting and useful character.'

Scripture Truths in Questions and Answers for the use of Sunday Schools and Families. Boston: James Munroe & Co. 1840.

We are ignorant of the name of the Author of this little book, but we think he has done good service to the cause of religious instruction. We are not in favor of the multiplication of manuals for the use of Sunday Schools, but the arrangement and plan of this work, are such as to make it a valuable assistant to any parent and Sunday School Teacher. The following

extract from the preface will give a good idea of the character of the book.

'The design of this little work is a practical one;—to form in the minds of the young the great principles of piety, morality, and true religion, and the graces of the Christian temper, as they are exhibited in the Bible. Without neglecting or interfering with this object, the author was desirous of making this manual a vehicle of Scripture truth, in teaching that the Father is the Only True God, and that Jesus Christ is to be honored as his Son and Messenger, but not His equal. In the Notes and Appendix explanations of certain texts have been given in accordance with this view, *for the information of Teachers*, who may not have ready access to books and commentaries, to be used by them or not, according to their own judgment, and the age and capacity of the children under their care.

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An Oration delivered by request of the City Authorities, before the citizens of Boston, on the sixty fourth anniversary of American Independence, July 4th, 1840. By Thomas Power. Boston. S. H. Eastburn, City Printer. 1840.

A fourth of July Oration is a difficult service to perform. Mr Power evidently came to the task with a fervent spirit and a zealous but enlightened patriotism. The tendency of his discourse is neither to cherish a foolish spirit of national vanity, nor a morbid dissatisfaction, or distrust in our institutions, but to make us at the same time hopeful, and watchful, to produce a rational conviction of the excellence of our civil institutions, and of the dangers which accompany them. We have room only for the following very brief extract.

'For the agitator's reprehensible course of proceeding, who seeks to put in action the conflicting elements of society, who appeals to bad passions, distrusts and jealousies, no very honorable opinon can be entertained by him who desires to better the condition of man; and above all, that mischievous policy is to be reprehended, that seeks to array the poor against the rich, and the ignorant against the intelligent. The inflammatory elements of suspicion and jealousy are sufficiently unrestrained, without the intervention of bad designs, intended to obtain temporary success and popularity, through the employment of means ruinous to the public welfare.

The artful demagogue, with selfish or traitorous purposes, in haranguing on liberty and equality, denounces the inequalities that industry and study have made, and, appealing to the worst passions of the worst classes of society, irritates their jealousies, and places those less favored by nature or less fortunate by circumstances, in a hostile relation to others more favored and more fortunate. In all time, those having the most unworthy ambition have always entered upon their bad designs by using language and pursuing conduct to entrap the ignorant and improvident into a temporary confidence, the consequences of which are most injurious to popular rights.

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A Poem delivered in the First Congregational Church in the town of Quincy, May 25, 1840, the Two Hundredth Anniversary of the Incorporation of the Town. By Christopher Pearse Cranch. Published by request. Boston: James Munroe & Co. 1840.

This Poem has been in our hands but a few hours, and so we have had opportunity to give it only a hurried perusal. Nevertheless, we have derived a great deal of pleasure from the reading of it, notwithstanding here and there a mark of hasty composition, and some token, in a few lines on freedom and bigotry, of a disposition to convey a meaning somewhat more special and pointed, than, all things considered, it seems to us desirable. The Poem begins with alluding, in a beautiful manner, to the season of the year and the circumstances of the occasion; then follows a spirited description of the Pilgrim Fathers, in the midst of which is happily introduced the subjoined Hymn:

Methinks I hear them in the shadows dim
Singing amid the woods their twilight hymn;—
The words seem borne away from that old time,
And weave themselves amid my humble rhyme.

HYMN OF THE PILGRIMS.

1

Hear us, almighty Father!
No light but thy great eye above us shines!
Darker and darker gather
The shades of twilight through the moaning pines—
Hear while we pray!

2

Hear us, thou great Jehovah!
When, wandering through the tangled wilderness,
Cloud after cloud goes over,
Forsake us not in our loneliness!
Shield us tonight!

3

Guard us from every danger,
Thou, who hast ever been our sun and shield,
When trials deeper and stranger
Swept o'er us, as the wind sweeps o'er the field!
O guard us still!

4

From the wild foeman's arrow—
From the dread pestilence that walks unseen—
From sickness and from sorrow,
And more than all, from hearts and lips unclean,
Save us, O God!

5

And unto Thee, great Spirit,
All that we are and have would we commit;—
Not for thy children's merit,
But through thy own free grace, so clearly writ,
Keep us, we pray!

And did not He who watched above them hear?
And felt they not that He was ever near?
They were not all alone—for God was there,
And whispered peace amid their fervent prayer.—
He who dwells not in temples made with hands,
But in the heart that yields to His commands,
Shone round about them—and the Spirit's ray
Turned all their darkest midnights into day.

DR PARKMAN'S DISCOURSE ON THE LATE DR THAYER.

We are happy to find among other good articles in the 'Monthly Miscellany of Religion and Letters,' for the present month, a part of the interesting discourse delivered by Dr Parkman of this city, July 5, 1840, in the first Church of Beverly, where a son of the late Dr Thayer is settled in the ministry. Our readers will be gratified with the extracts which follow.

Dr Nathaniel Thayer was born in Hampton, N. H. July 11, 1769. He was the son of Rev. Ebenezer Thayer, who for a long series of years was the respected minister of that town. He became a member of Harvard College in 1785, and was graduated in 1789, in the class of which the late President Kirkland was also a member. While pursuing his theological studies at Medford under the care of the late venerable Dr Osgood, he engaged in the instruction of the public school in that place;—an arduous, but honorable work, which has been the beginning of their usefulness with some of the wisest and most eminent men both in Church and in State, who have adorned our country. Between the years 1792 and 1793 he also filled the place of a Tutor in Harvard College: till having completed his theological course and entered upon the public services of his profession, he was ordained as junior Pastor of the church in Lancaster, in this State, Oct. 9, 1793.

The gentleman with whom he was thus united, Rev. Timothy Harrington, had then fulfilled a ministry of nearly half a century; and through the infirmities of old age was unable to attend the services of the ordination. But feeling a deep interest in an event so important to the spiritual welfare of a people whom he had himself long and faithfully served, he requested that the procession, in which were not a few of the most eminent clergymen of the day, should stop on returning from the church before the door of his house: and coming forth to meet them, he expressed his joy in the occasion that had assembled them, and laying his aged hands upon his youthful colleague, he blessed him, and declared that he was now ready to depart, and would tell his predecessor, whom he hoped shortly to meet in heaven, that he had left their common flock to a faithful care.

In this pleasant village of Lancaster, amidst a united and affectionate people, Dr Thayer passed the residue of his days. His ministry extended to the long, and what has now become a very rare and unusual, term of nearly forty-seven years; and it was sustained with a fidelity and devotion honorable to the pastor, and in a harmony and peace not less honorable to the flock. For, as has been remarked, by one with whom Dr Thayer was allied by family connexion as well as professional friendship, 'when ministers and people live long and happily together, some credit may be allowed to the prudence of both.' On the part of the people there were the virtues of a happy and flourishing village, united with reverence for the institutions of religion and ardent attachment to their pastor; while on his part were exemplified in no common measure those virtues, which of all others are best adapted to give stability and efficacy to any ministry. Dr Thayer *loved his profession*; and this love was in him an hereditary attachment, derived through a long succession of ancestors, and shared with a family who from the times of John Cotton, of the First Church in Boston, even to the present have never failed in each generation of one or more representatives in the Christian ministry. He was devoted to the peculiar studies of his profession, from which he permitted no other objects however engaging, nor yet the infirmities of advancing years, to distract his attention. He was an affectionate and devoted pastor, who knew the flock and was known of them, impartial and considerate in his regards, and alike to the rich and to the poor, to the obscure as to the honorable according to their several conditions the father, brother, counsellor and friend. He never incurred the reproach given of old to the unfaithful shepherds;—'the diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have sought that which was lost.' In a remarkable sense he might have said, 'I dwell among my own people;' and in his diligent studies pursued to the last, in his faithful preparation of discourses adapted to their wants and griefs, in his unintermitted pastoral intercourse, he has left an example worthy of imitation to his brethren and successors; and furnishing an instructive evidence of the efficacy, even in these days of change, of such fidelity to preserve the good influences of the ministry and to secure the harmony and prosperity of any people.

With this characteristic fidelity was combined great prudence. It is possible, that to some it seemed a prudence not wholly unmingled with timidity or an excess of caution. But though it dwelt certainly with discretion, and would neither unnecessarily offend nor put to hazard important interests, it suffered no compromise with principle. When the cause of truth or of sound morals was concerned, it appeared that it was allied with an unflinching courage and would take no counsel of any fear but the fear of God. This was exhibited in some signal instances, as well by his resolute maintenance, when it was required, of the discipline of his church, as by his firmness in exposing before those ecclesiastical tribunals, to which he was so often called, every form of deception or unworthy artifice.

In his theological views he was distinguished, from the very beginning to the close of his professional career, by a genuine catholicism. He was of that honored class, of whom were Mayhew and Clarke, and Freeman and Bancroft, and others that have passed or are rapidly passing to their reward, who in days less propitious than our own openly professed and inculcated the Unitarian faith. He was through life a consistent believer and a hearty advocate of rational Christianity. It did not shake his confidence in its truth, that it was reviled of men. He found in its doctrines a beautiful accordance with what his understanding revealed to him of truth, and with what his heart craved for its solace. Accordingly, the same views, which for almost half a century he enforced in his teachings and adorned by his life, were his support in his expiring hour.

These various qualities, united with an unfailing kindness of heart and a truly Christian courtesy, conciliated the confidence not of his people only, who esteemed him for his work's sake, but of his brethren in the same profession, of the churches who shared in his ministrations, and of the community at large. For us, his brethren or sons in the Gospel, it was impossible to regard otherwise than with respect—may we be disposed to imitate—that wise and beneficent ministry, the fruits of which, though there were never wanting a just decision and independence, were seen in the harmony of a numerous flock, in their exemplary attendance on the worship of the sanctuary, and in the spectacle, almost unparalled in these days, of a single temple in that large and populous village. That single church still remains, the honorable monument of his wisdom and fidelity: and when this beautiful spectacle shall cease and other churches shall arise by its side, may the same blessed spirit of Chistian love, of which the whole life of our friend was the exemplification, unite the members; and taught by his example and walking in his steps, may they know 'how good and how pleasant a thing it is for brethren to dwell together in unity.'

Among the expressions of his pastoral faithfulness, and as part also of his character as a good citizen, was his zeal in the cause of education and his affectionate interest for the young. He looked with solicitude upon the rising generation. He devoted much of his time, many days of each year, to the visiting of his parochial schools; and to the children of his own flock he continued to the last his assiduous and paternal cares. They were not lost upon their susceptible hearts; and the tears which, as we have learned, were shed by teachers and by pupils of his Sunday School, when it was known that they could see his face no more, testified to the affection which they bore him.

His last moments were in happy accordance with his faith and with his life. I am aware that there is a disposition to embellish or exaggerate the scenes of a dying bed. We listen reverently to lips which death is about to close. We dwell fondly on the accents of a beloved and departing friend; and imagination conspires with affection—never so partial as when bereaved—to increase the delusion. Happily, however, in the simple truth, which God forbid we should presume to violate in this holy place, we have an undeniable testimony to his unchanging convictions and to the enduring power of his faith. In the circumstances of his death, though there was much in its suddenness to afflict his friends, there was a gracious accordance with his own wishes. He desired a sudden release. He dreaded a continuance of life beyond the continuance of usefulness. He particularly deprecated a disordred reason; and could hardly endure the thought, that while animal life remained the intellectual light should be darkened. His prayer was granted; and at a moment when his friends were not aware, at a distance from his flock and his beloved home, the summons came. He met it without amazement, yea, with a serene and cheerful trust. Death had no terrors for one, whose life was a preparation for death. He declared with unfaltering lips, 'that the faith he had preached sustained him'—such were his words; and devoutly commending his wife, his children, and his people—next only to his family in his affections—to the God of love, and his own spirit to him who breathed it, he departed in the 71st year of his age, and in the 47th year of his ministry.*

The reputation of our lamented friend had preceded him, and his character was in honor with multitudes to whom personally he was unknown. The clergy with many other of the inhabitants of Rochester, where his last night was spent, testified their interest in the event by every possible token of sympathy and respect. And though our friend was so speedily removed beyond the need or the reach of human help, yet it seemed an appropriate tribute to one who had been courteous to all men, whose dwelling for half a century had been the seat of hospitality, and whose 'words had comforted many,' that he should in his last hours find friends in strangers, and have returned into his own bosom the kindnesses he had through his whole life bestowed.

Few of the wishes of his heart remained unaccomplished. Yet among the purposes of a journey in which he was thus suddenly arrested, was a visit to Wilkesbarre, a beautiful village in the vale of Wyoming, in Pennsylvania, to which while yet a candidate for the ministry he was invited by the late Hon. Timothy Pickering, then residing there. This romantic spot left ineffaceable impressions on his memory, and he was desirous of renewing, after an interval of fifty years, associations which time had hallowed. But his purposes were broken off. He has gone to a better country, and the places that once knew him here shall know him no more.

Of his own private and domestic virtues, which even beyond his professional, commanded the confidence and warm affection of all who were near to him, I need not speak. His family have lost a beloved and venerated head, who went before them in the ways of wisdom and 'on whose tongue was the law of kindness.' They can mingle gratitude with natural grief that such a husband, father, and friend was spared so long; that they were permitted to rejoice in his light, and to share in his devoted love. To the church of which he was the faithful pastor, 'leading them as by the side of still waters,' and to other churches not a few, who were favored with his occasional ministrations, he has bequeathed the rich legacy of his instructions and prayers;—of instructions, not of men's wisdom, but of the truth of God; and of prayers, which were of the righteous man and avail much.

* With one exception, Dr Thayer was the oldest in the State having the sole charge of a parish.

*** One of our Western ministers writes thus:—'I said, *now* is the time, in my last letter. To give you an idea of the rapid religious organization of these Western communities:—Mr Huidekoper says that in 1814 there was no meeting house in all these four Northwestern counties of Pennsylvania, and but two clergymen. Now there are about twenty four Presbyterian ministers, and, I should think, thirty Methodist and Baptist ministers, and seven or eight Episcopal—in all nearly sixty; and the settlement of Northern Pennsylvania has been slow compared with that of the more Western States. Think what has been done here in twenty five years; and much more will be done in the same period farther west; and who can say, *wait*? 'Send preachers if they are ready to go, and write letters, but delay not the great effort.' *Now* is the time for *the* effort. O that the Cambridge School was full of students, and a Western School full also!'

SIR SAMUEL ROMILLY, AS A REFORMER.

The last number of the Westminster Review contains an article, in which the author, speaking of Sir Samuel Romilly, says: 'He seems early to have learned that any one who wishes to be a reformer must be prepared to build up before he proceeds to pull down; that while it may be easy to lay an edifice in ruins, it is usually a very difficult task to raise up a better in its place. Throughout his life he acted upon this principle.'

*** We are glad to know that the Rev. Mr Harrington, now in this city, who preached at Chicago during the last winter with so much success, and who expects shortly to return to the growing church and Society of that place, is accomplishing the object of his present visit to New England in a manner gratifying to the friends of Liberal Christianity.

*** The Editor of the National Gazette says:—'There has grown up lately a ridiculous fashion in English Metaphysical writing, of aping German forms and idioms. If the desire be general to change the harmony and structure of the English tongue, certainly this invasion of its established rules and beauties from quarters of learning and respectability, with the undermining of flash phraseology so vulgarly favorite, will surely contribute to that end.

For the Register and Observer.

THE AMERICAN INSTITUTE OF INSTRUCTION.

Messrs. Editors,—Of the great variety of useful conventions, which are periodically taking place in our community, I have found none more interesting or in my opinion more needed, than those of the American Institute of Instruction. Ostensibly, they are meetings of Teachers for mutual improvement; but so interwoven is that subject with all the valuable interests of society, that very little takes place, that would not deeply interest every reflecting mind. Indeed, we should be all instructors when any proper opportunity occurs, and all learners, till we are more perfect than most of us now are.

I notice, by an advertisement in the Register, that their next meeting will be at Providence, on the 18th of this month, and will continue four days. I hope that it will be well attended, particularly by those ladies and gentlemen, who instruct, or take a deep interest in our common schools. I am sure, from the well known talent and experience of those gentlemen who have consented to lecture before them, that any attention they may give, will be well rewarded. The citizens of Providence have long manifested a lively interest in all that relates to social improvement, and I have no doubt, will give this convention a cordial welcome; and that those, who have been induced to address them, without the hope of any other reward than the good they may do, will have a numerous audience.

P.

*** In the Obituary notice of Mrs Dorr, inserted in the Register of last week, the following errors occurred. First line for July 18th, read 28th; thirty fifth line of second paragraph, for even, read ever; twenty ninth line from bottom, for harps, read lamps.

INTELLIGENCE.

Steam Navigation.—The Steam Ship Britannia left this city on her return voyage on Saturday last, at two o'clock, with nearly ninety passengers, about half of whom would proceed to Liverpool. It was expected she would receive a large number of passengers at Halifax.

The Acadia, which is the next Steamer, of this line, is supposed to have left Liverpool for Boston on the 4th inst.

The Steam Ship British Queen left New York for London, on the first instant, with 139 passengers.

The Great Western.—We are yet without news from Europe later than that which was brought by the Britannia. Our next news will probably be by the Great Western, which must be now on the twelfth day of her voyage, with intelligence three weeks later than the latest which has yet reached us.—*Dai. Adv.*

Changes in the Cabinet.—The Norfolk (Va.) Beacon says:—'We learn that a letter has been received in town, from Washington, which states that Mr Poinsett took charge of the Navy Department on Wednesday, and that Col. Benton would enter immediately on the duties of the War Department, vacated by Mr Poinsett.'

New York Penitentiary.—We join the Boston Courier in the remark that—'Reflections like the following, from the Hartford Courant, probably occurred to many, on reading the account of the *murder* to which they refer:'—

A very extraordinary practice seems to prevail among the persons connected with the New York penitentiary establishment, on Blackwell's Island, in the East river. This is a city place of punishment, and not a State prison; of course, the culprits confined there have not been convicted of the heinous crimes which doom a convict to the latter place of punishment. It is for those convicted of minor offences. As this Island is but a short distance from the land on both sides, prisoners occasionally attempt to escape by swimming across to the opposite shore. Within a few days past, an instance of this kind occurred, when one of the prisoners attempting to escape, was shot dead in the water by a person on the Island. It is impossible, we think, that the law should justify such an outrage as this. It is undoubtedly an offence for a prisoner to break his prison, and escape from confinement. But it is not such an one as will justify destroying his life in this manner. In this case, the offence for which the man was suffering punishment would not have been capital. Of course, the criminality of endeavoring to get rid of the penalty could not be more heinous, than that which was the cause of his imprisonment. Such a transaction as this ought to meet with exemplary retribution.

Dartmouth College Commencement.—The annual commencement at Dartmouth College was celebrated on *Thursday* last. Wednesday was occupied in the delivery of addresses before the literary societies, by Dr Beecher, Dr Henry of New York, and Mr Lunt of Newburyport, and by the Inaugural address of Professor Brown. On Thursday the commencement exercises were held, consisting of *thirty* orations and discussions, by that number of members of the graduating class, *designated by lot*. This is a reform upon the old method of giving interest to the exercises of these occasions, as we think, without improvement. People go to commencement to hear specimens of the best performance which the class can afford, and to award their meed of praise to an exhibition of talents and industry—not to be entertained by performers selected by lot. The college is said to be in a flourishing condition.—*Dai. Adv.*

Ladies' Fair.—Agreeable to the request of the Directors of the Bunker-Hill Monument Association, there was a meeting of the ladies of Boston, at No. 27 Tremont Row, on Thursday the 23d inst.

The meeting was called to order by Mrs Sarah J. Hale.

Mrs William Prescott was chosen to preside; and Mrs J. K. Mills and Mrs T. B. Wales, were appointed Secretaries.

A communication was then read from a Committee appointed by the Directors, stating that the sum necessary to complete the Monument is about forty-five thousand dollars, of which twenty thousand dollars has been generously offered by two liberal individuals, on condition that the remaining twenty-five thousand be raised, and asking the co-operation of the ladies of Boston, and through them of the ladies of New-England generally, in assisting to raise the necessary fund, by holding a grand Fair in Quincy Hall, about the 10th September next.

Responding to this appeal, the following resolutions were offered by Mrs S. J. Hale.

PREAMBLE AND RESOLUTIONS.

Some present will doubtless recollect the effort made, by a number of ladies of Boston, about ten years ago, to raise by subscription sufficient funds to finish the Bunker-Hill Monument. The effort failed, as similar efforts by gentlemen have since failed. The set time had not come. But now when all unite in the undertaking, may we not confidently count on success? Certainly, when invited by the gentlemen to participate in such a sacred work as this, of rearing a mausoleum over the ashes of the heroes of the Revolution, we cannot but respond to the request.

Therefore, Resolved, That we feel a deep sympathy in the efforts now making to complete that memorial of the holy patriotism and self-sacrificing spirit of those good men, who perished in their country's cause on the heights of Charlestown, and which we regret has been so long unfinished.

Resolved, That we come with willing hearts and ready hands as *helpers* (an office with which the Creator invested woman) in this great work, and, as the most appropriate manner, in which we can offer our feeble aid, we agree to hold a Fair, or Bazaar, and devote the profits to the completion of the Bunker-Hill Monument.

Resolved, That we invite the ladies of this Commonwealth, and of all New-England, to partioipate with us, by sending gifts of money, or articles for the Fair; and though, in the present depressed condition of business, we do not look for large donations, we trust as the many small rills fill the ocean, so our Fair will overflow with the numerous offerings of patriotism, gratitude and love.

Resolved, That, as the object which we seek to accomplish is one of national concernment, and as the real dignity of our sex requires that we abstain from any public participation in political matters, therefore we agree not to permit any symbol or representation, designed to characterize or favor any party, or minister to any sectional feeling or prejudice, to appear at our tables; but in all our endeavors to exemplify the true mission of woman—

'To cultivate peace and bid charity flow.'

Resolved, finally, That, relying on the proffered assistance of the gentlemen, we will do what we can, and fully inspired with the belief that this effort must be successful, while remembering that the completion of the Monument is to commemorate the virtues of the departed, not to minister to the vanity of the living, we will bring our offerings in the same spirit of humility, love and reverence, with which we would

'Bring flowers, fresh flowers, o'er the bier to shed,
A tribute of praise for the glorious dead.

The resolutions being unanimously approved and accepted, the following Board of Directresses, for the purpose of aiding to carry them into effect, was elected:—

Mrs William Prescott, Daniel Webster, E. Rollins, Wm. Appleton, Jona. Chapman, Albert Fearing, J. W. Paige, J. K. Mills, J. C. Warren, T. B. Wales, S. J. Hale, Geo. Darracott, Geo. Bancroft, Sam'l Frothingham, Chas. Torrey, J. P. Thorndike, C. G. Greene, G. W. Blagden, Jas. Clark, Stephen Rhoades, Henry Smith, Joseph Hall, B. T. Reed, Miss Mary Otis, Miss Mary Mason.

From this Board five ladies were appointed as an Executive Committee, viz:—Mrs S. J. Hale, Mrs T. B. Wales, Mrs Geo Darracott, Mrs Jona. Chapman, Mrs J. C. Warren. Miss Mary Otis was elected Treasurer, Mrs S. J. Hale and Mrs J. K. Mills Corresponding Secretaries.

The meeting was fully and respectably attended. Many offers of assistance were made, and the warmest interest in the subject evinced by the ladies present. Those ladies who were disposed to take the superintendency of tables, or otherwise assist in the Fair, were desired to give their names to either of the Executive Committee.

The meeting was then disso'ved.

SARAH H. MILLS, } Secretaries.
ABBY L. WALES, }

The Committee of arrangements state that the number of ladies who have responded to the invitation to unite in the great Fair is quite numerous; that the applications for tables are not confined to residents in the city, but have come from several towns in the interior; that some very liberal donations in money have already been received, that the lady directresses have prepared an invitation to co-operate with them, which they intend to distribute through all the principal towns in New England, and that they confidently hope to fill the whole of Quincy-Hall.

In conclusion, the Committee are happy to state that their application has been responded to with great enthusiasm, and that an interest is awakened among ladies which promises complete success, if diligently and efficiently seconded by the Association.

Population of Rochester, New York.—Below is the census reported by the United States marshal, of Rochester and the adjoining towns of Gates and Irondequoit. Our noble city, it will be seen, counts more than 20,000 inhabitants! Of the wards the second stands first in population, the fifth second. In 1830 the population of the city was ten thousand eight hundred and sixty-three only; in 1834 twelve thousand and two hundred and fifty-two. Increase in ten years 9,266; in the last six, 7,877.—*Rochester Dem.*

The New King of Prussia—The New Haven Palladium contains a letter from Professer Robinson (of the New York University,) dated Berlin, Prussia, June 24th, which, after giving some particulars of the sickness and death of the late King, proceeds as follows:

The old King in general was beloved; he had reigned for forty-three years, and the nation had gone with him through scenes of distress and subsequent prosperity, which endeared him to them. The great body of the nation, all indeed under fifty years of age, had no idea of any other King. All had grown up under him—yet it did not seem that they looked upon his disease in the light of a public calamity—it was an old friend and patron that was gathered to his fathers in the course of nature; and all seem to look forward to the reign of the new King as holding out a promise of a more enlightened policy. The former king was a well meaning and a conscientious man, but of limited understanding, who pleased himself in arranging all the minor details of affairs, so that all might go on like clock-work—pleased with the working of parts of the machine, without being able to judge of the general effect of the whole. Thus he was very attentive to the discipline and the *uniform* of his troops, to the forms and liturgy of the church and the *costume* of the clergy; and especially to the arrangement and *costumes* of the theatres. In his last will too, he had drawn out a programme for the military parade at his funeral, entering with minuteness into all the details, and specifying the particular corps and squadrons which were to be called out. The same spirit of minute detail has been infused into the whole machinery of the Prussian Government; which thus far governs too much, and meddles with the pettiest details.

From the present king better things are hoped. He is universally admitted to be distinguished for talent and integrity, and is confessedly one of the best educated and best informed men in Germany. It remains to be seen whether his judgement and tact will enable him to apply his unquestioned talents and prodigious memory to the best advantage. He is understood to have far more liberal views than his father. Yet he probably will not make many changes in the present policy; but only administer the government in a more liberal spirit. One great wish of his was formely to visit the lecture in the University; but this he never was permitted to do. Many anecdotes were formerly related of him, and are still; especialy *bon mots*, and also petty sayings. On good authority I hear that he lately asked Humbolt what the people now thought of him on his coming to the throne, i. e., what they expected or feared from him on his accession. Humbolt answered that there was certainly a general apprehension that he would lean perhaps too much towards the nobility, in preference to the citizens. The King replied—'As Prince Royal I was the first of the nobility; as King I am now the first citizen.' He is very sincere and unaffected, and has cultivated the personal friendship of many literary men. He probably will continue the same unostentatious life as the former King.

Spain.—A correspondent of the Evening Transcript writing from Seville, Spain, has the following paragraph. We give it as a specimen of manners and morals.

Yesterday was Sunday. I attended mass in the morning, at the Cathedral, and, in the afternoon, went to a *Bull Fight!* he first I had seen in Spain. The Amphitheatre will contain about twelve hundred, which number was in it yesterday. There were six bulls and thirteen horses killed! There were to have been eight bulls, but two of them got away, on Saturday evening. The audiences consist of the highest and the lowest people of Spain—ladies and loafers, priests and vagabonds, gentlemen and women of *undoubted* character. Indeed, they go directly from the Church to the Fight. There are attending these disgusting exhibitions two companies of infantry, and, outside the Amphitheatre, is stationed a company of dragoons, as this is a national amusement, and the collection so great that many revolutions have grown out of bull fights. I saw one bull kill four horses. * * * * It is a barbarous amusement, but yet the Spaniards delight in it.

Napoleon—St. Helena.—It is said that 350 vessels touched at St. Helena between January 1, and May 15, for the sole purpose of showing passengers the tomb enclosing the remains of Napoleon. The amount of money spent on the island by these visiters is estimated at a million of francs per annum.

Mormons.—The Mormonns are again in difficulty. Three of them were lately taken in Missouri, where they had been hunting, and charged by their assailants with stealing, and because they would not confess the crime, were stripped and most inhumanly whipped till life was almost gone, when to save it, they confessed whatever the Missourians required of them. They live now in Illinois, and the Governor of that State has taken hold of the matter, and avows his intention of investigating the affair thoroughly, and to protect the Mormons in future from all aggression.

CHURCHES IN THE WEST.

All persons disposed to aid in the establishment of religious institutions in the West, and particularly in the erection of churches at Chicago, Quincy, Hillsboro', Peoria and Tremont, Ill., are requested to leave funds with the General Secretary of the American Unitarian Association, 134 Washington Street; who is in correspondence with the societies in those places, and will forward to them whatever may be contributed.

As 500 dollars to each of these societies would enable them to build suitable houses of worship, and make them permanent societies, it is earnestly desired that individuals in Boston, and other parts of New England, will feel a deep sympathy for their less favored brethren of the West, (who are struggling hard to provide for themselves and their children the blessings of religion which are enjoyed here) and be ready to help them in this their time of need.

BOOKS FOR THE WEST.

Books for Parish and Sunday School Libraries at Hillsboro', Quincy, Chicago, Ill., Burlington, Iowa Territory, and other places in the West, may be left at the Office of the Gen. Secr'y of the American Unitarian Association, 134 Washington Street, and they will be immediately forwarded.

MARRIAGES.

In this city, Capt. James S. Higgins, of Wellfleet, to Miss Sophia A. Pearson, of Boston.

In this city, on Sunday morning, Mr Artemas Hammond, to Miss Sarah Ann Binney.

In Quincy, 28th ult, by Rev. Peter Whitney, Mr Wm L. Whitney, of Cambridge, to Miss Rebecca R. Brackett, daughter of Lemuel Brackett, Esq. of Quincy.

In Lowell, Mr Andrew Howard of Newburyport to Miss Hannah G. Elland of Lowell.

In Gloucester, Mr Simeon Marchant to Miss Emeline Marchant.

At Houston, Texas, in May last, Capt Joseph Clark, of Virginia, to Mrs Amelia L. Wilson, of Mass.

DEATHS.

In this city, Mrs Lucy Watson, relict of the late Col. Marston Watson, aged 81.

In Dorchester, 29th ult. Charlotte Elizabeth, daughter of B. R. Nichols, Esq. of this city, 19.

At New Bedford, Charles B. son of Professor Adams, of Middlebury College, Vt.

At Portsmouth, N. H. 25th ult. Mrs Mary, wife of Capt. Jas. Goodrich, 43. Within two years Capt. G. has been called to part with his wife and five children.

In Bradford, Mr Sewell Morse, of the firm of George Hill &Co. of Boston, 25.

In Sterling, 3d inst. Col. Stephen Hastings, 69.

In Wilmington, Mass. the 26th ult. Jonathan Nichols, aged 82 years.

In Deerfield, 1st inst. very suddenly, Mrs Eunice, wife of Mr Edwin Nims, 42.

In Baltimore, 19th ult. Mrs Mary R. wife of Mr Solon Nash, formerly of Boston, and daughter of the late Capt. Jeremiah Wheelwright of Newburyport, 28. Her husband died in Louisville, Ky. on the same day.

In Cincinnati, July 22, Alexander B. Sumner, formerly this city, 52.

In Exeter, N. H. 21st ult. Mr Henry French, Professor in Phillips Academy at that place, in his 26th year.

In Portsmouth, Va. 23d ult. Lieut. John L. Ball, of the U. S. Navy.

In Bridgewater, Caleb F. Leonard, Esq. 61.

In Portsmouth, R. I. Samuel Sherman Esq. 81.

In Franklin, Co. Pa, 14th ult, John Jones, sen. a soldier of the Revolution, aged 110 years, 6 months.

CRANCH'S POEM—A Poem delivered in the First Congregational Church in the Town of Quincy, May 25th 1840, the Two Hundreth Anniversary of the incorporation of the Town, by Christopher Pearse Cranch. Just published by JAMES MNNROE & CO. 134 Washington street. aug 8

PIERPONT'S POEMS.—The Airs of Palestine and other Poems by Rev. John Pierpont will be published in about three weeks by JAMES MUNROE & CO. 134 Washington street. aug 8

REV. MR WHITNEY'S DISCOURSE,—Pronounced at Quincy 25th May 1840, on the second Centennial Anniversary of the incorporation of the Town, with an appendix. This day published by JAMES MUNROE & CO. 134 Washington st. aug 8

NEW TRACT.—The Doctrine of the Cross, by Rev. James W. Thompson, being Tract 156 of A. U. A. for July. Just published by JAMES MUNROE & CO. 134 Washington st. aug 8

PEIRCE'S TRIGONOMETRY.—An Elementary Treatise on Plane and Spherical Trigonometry, with their application to Navigation, Surveying, Heights and Distances, and Spherical Astronomy, particularly adapted to explaining the construction of Bowditch's Navigation, and the Nautical Almanac of Benjamin Peirce, A. M., University Professor of Mathematics and Natural Philosophy in Harvard University, 12mo. This day published by JAMES MUNROE & CO., 134 Washington street. aug 8

HISTORY OF THE FEDERAL GOVERNMENT for fifty years from March 1289 to March 1839. In one vol. By Alden Bradford. Just published and for sale by S. G. SIMPKINS, 21 Tremont Row. jy 11

MINISTRY AT LARGE IN BOSTON.—Principles and results of the Ministry at Large in Boston, by Joseph Tuckerman, 12mo. A few copies for sale by J. MUNROE & CO., 134 Washington st. j 27

UNITARIANISM DEFENDED.—A series of Lectures, by Three Protestant Dissenting Ministers of Liverpool, in reply to a course of Lectures, entitled 'Unitarianism Confuted,' by thirteen Clergymen of the Church of England, 8vo., London. Fresh supply imported, and for sale by JAMES MNNROE & CO., 134 Washington street. june 27

TURNER'S HISTORY OF THE ANGLO-SAXONS.—The History of the Anglo Saxons from the earliest period to the Norman Conquest: by Sharon Turner, F. A. S, &c., 3 vols. Just received and for sale by CHAS. C. LITTLE & JAS. BROWN. Importers of Foreign Books, 112 Washington street. jy 25

BIBLES.—A fresh supply of small Bibles. Just received by SIMPKINS, 21 Tremont Row. j 25

THE NORTH AMERICAN SYLVA.—Or a description of the Forest Trees of the United States, Canada and Nova Scotia, considered particularly with respect to their use in the arts and their introduction into Commerce, illustrated by 156 colored engravings, translated from the French, by Andrew Michaux, 3 vols 8vo., price $40. One copy for sale by JAMES MUNROE & CO., 134 Washington street. july 18

MENZEL'S GERMAN LITERATURE.—This day published, German Literature, translated from the German of Wolfgang Menzel, by C. C. Felton, three vols., being vols. 7, 8. & 9, of Specimens of Foreign Standard Literature. Boston Bookstore, No 134 Washington street. jy 18

NEW TRACT,—155 Annual Report of the American Unitarian Association with the proceedings of the Annual Meeting, May 26th. Just published by JAMES MUNROE & CO., Agents A. U. A.

IRVING'S WORKS.—A beautiful Edition of the Works of Washington Irving, in 2 vols., with splendid Portrait of the Author, engraved on steel—for sale at TICKNOR'S, corner of Washington & School streets. July 18.

NEW BOOKS & NEW SUPPLIES.—The Quiet Husband, a Novel, by Miss Ellen Pickering, author of the Fright; &c. Cousin Geoffrey or the Old Bachelor, by Theo. Hook; Greyslaer, a Romance of the Mohawk, by Hoffman: Dunglison's New Remedies; Dunglison's Human Physiology; Dunglison's Medical Dictionary—for sale at TICKNOR'S corner of Washington & School streets. July 18.

UNITARIAN TRACTS.—No. 137. Fidelity in Duty, not accuracy in Belief, our test of the Christian Character. By Andrew P. Peabody.
No. 138. The Unitarian Reform. By Rev. J. F. Clarke.
No. 139. Truths joined by God not to be sundered by Man. By Samuel Osgood.
No. 140. On the Atonement. By Edward B. Hall.
No. 141. Unitarianism Vindicated against the Charge of Skeptical tendencies. By James Walker.
No. 142. Remarks on the Sacred Scriptures, and Belief and Unbelief. By Orville Dewey.
No. 143. The Fourteenth Report of the American Unitarian Association, with the Proceedings of the Annual Meeting, May 29, 1839.
No. 144. Mystery, Reason and Faith by E. Peabody.
No. 145. Who was Jesus Christ, by George F. Simmons.
No. 146. Jesus Christ the Chief Corner Stone, by George R. Noyes.
No. 147. How to Spend a day by H. Ware Jr.
No. 148. Life and Character of Aaron Bancroft, D. D. by Alonzo Hill.
No 149. The Atonement. By E. S. Gannett.
No. 150. Thoughts for the New Year, on the Duty o Improvement. By Henry Ware jr.
No. 151. The Moral Power of Christ's Character. By Ephraim Peabody.
No. 152. Christian views of Human Suffering. By William E. Channing.
No. 153. Watch and Pray. By R. C. Waterston.
The Tracts of the American Unitarian Association, bound in twelve volumes, can be had of the publishers, JAMES MUNROE & CO., at the low price of 75 cts. per volume. may 9

CHRISTIAN TEACHER FOR JULY (LONDON.) Just received by the Agents, The Christian Teacher; a Theological and Literary Journal for July. London—published Quarterly, by JAMES MUNROE & CO., 134 Washington street. aug 1

WOLFIUS IN NOVUM TESTAMENTUM.—J. C. Wolfius in Novum Testamentum, 4 vols 4to Hamburgh 1738. One copy just received and for sale by JAMES MUNROE & CO., 134 Washington st. a 8

RICH SILKS, &C.—E. F. NEWHALL, 141 Washington street, has just received, 2 Cases Rich Figured and Striped Silks, blue black and fashionable light colors.
1 Case Fine Granite and Rich Silks.
1 Case Beautiful Printed Lawns.
1 Case Fine Black and Blue Bombazines. j 11

ELEVENTH ANNUAL MEETING OF THE AMERICAN INSTITUTE OF INSTRUCTION.—This institute will hold its Annual Session for the present year, at *Providence, R. I.*, on Tuesday, Aug, 18th to continue four successive days.
The Exercises will consist of a course of lectures from the Hon. J. G. Carter, [Introductory], Hon Horace Mann, Rev. Dr. Bates, Rev. Jacob Abbott, Rev. A. B. Muzzey, Dr. Usher Parsons

POETRY.

(From Mrs Howitt's Christian Library.)

THE SUNSHINE.

I love the sunshine every where—
In wood, in field, in glen;
I love it in the busy haunts
Of town-imprisoned men.

I love it when it streameth in
The humble cottage door,
And casts the checquered casement shade
Upon the red brick floor.

I love it where the children lie
Deep in the clovery grass;
To watch among the twining roots
The gold green beetles pass.

I love it on the breezy sea,
To glance on sail and oar,
While the great waves, like molten glass,
Come leaping to the shore.

I love it on the mountain tops,
Where lies the thawless snow,
And half a kingdom bathed in light,
Lies stretching out below.

And when it shines in forest glades,
Hidden, and green, and cool,
Thro' mossy boughs and veined leaves,
How is it beautiful!

How beautiful on little streams,
When sun and shade at play
Make silvery meshes, while the brook
Goes singing on its way.

How beautiful, where dragon flies
Are wondrous to behold,
With rainbow wings of gauzy pearl,
And bodies blue and gold!

How beautiful, on harvest slopes
To see the sunshine lie;
Or on the paler reaped fields,
Where yellow shocks stand high!

O, yes! I love the sunshine!
Like kindness, or like mirth
Upon a human countenance,
Is sunshine on the earth.

Upon the earth; upon the sea;
And through the crystal air,
On piled up clouds; the gracious sun
Is glorious every where!

THE SABBATH MORNING.

The night wind's to their mountain caves,
The morning mists to heaven's blue steep,
And to the ocean depths the waves
Are gone, their holy rest to keep.
'T is tranquil all,—around—above—
The forests far, which bound the scene
Are peaceful as their Maker's love,
Like hills of everlasting green;
And clouds like earthly barriers stand,
Or bulwarks of some viewless land.

Each tree that lifts its arms in air,
Or hangs its pensive head from high,
Seems bending at its morning prayer,
Or whispering with the hours gone by;—
This holy morning, Lord, is thine!
Let silence sanctify thy praise—
Let heaven and earth in love combine,
And morning stars their music raise
For 't is the day, joy, joy, ye dead,
When death and hell were captives made.

EVENING.

When the soft dews of kindly sleep
My wearied eyelids gently steep,
Be my last thought, how sweet to rest,
Forever on my Savior's breast.

Abide with me from morn till eve,
For without thee I cannot live;
Abide with me when night is nigh,
For without thee—I dare not die.

Thou framer of the light and dark,
Steer through the tempest thine own ark;
Amid the howling wintry sea
We are in port, if we have Thee.

THE TRANQUIL MIND.

The seas are quiet, when the winds are o'er—
So calm are we, when passions are no more:
For then we know, how vain it was to boast
Of fleeting things, so certain to be lost.

Clouds of affection from our younger eyes
Conceal that emptiness that age descries;
The soul's dark cottage battered and decayed,
Lets in new light, through chinks that time has made.

Stronger by weakness, wiser, men become,
As they draw near to their eternal home;
Leaving the old, both worlds at once they view
That stand upon the threshold of the new.—*Waller.*

MISCELLANEOUS.

PRACTICAL RELIGION AMONG MUSSULMANS.

If the same industry which has been exercised to discover the elements of falsehood in different religions, had been employed in ascertaining and recognizing the great and magnificent truths on which many of them are reared,—if, instead of seaking subjects for hate aud for contention, there had been an equal anxiety to find topics of accordance and of fraternal union, how much misery would have been prevented—how much good would have been accomplished—how much progress would have been made in the paths of charity—which must necessarily lead to the wide field of truth! Who can draw a line of distinction between the fanaticism of the Mussulman, his insulting, scornful fanaticism, and that of the proud and persecuting Christian dealing out his dogmatical damnation? I have been living for some time surrounded by Mahometans, with whom I have journeyed in close and intimate communion for more than twelve hundred miles. I have eaten at their tables—I have slept under their roof—I have shared their enjoyments—I have talked with them on subjects domestic, social, national, moral and religious. My rule has been never to wound their prejudices or to condemn their opinions, but rather to encourage them to speak freely and unreservedly, and to cull from their thoughts and feelings and habits, fit topics for instruction and improvement.

Is there no religion in a generous hospitality? If when tired and overtaken by darkness, you reach the abode of an Arab, and he kills for you on your arrival the fattest of his lambs or kids, roasts it whole, and tears it in pieces before you, offering you the morsel which he deems the most delicious; if he staunch your bread in milk and honey, and selects for you the bits which to his eye appear the most tempting—is not the lesson he gives a religious lesson? Is not the example he teaches a religious example?

If after many a weary league over burning sands, and under a scorching sun, when your tongue is swollen with drought, your eyes inflamed with pain, your limbs sinking with exhaustion, you reach in the desert some Sheik's tomb raised over a fountain of fresh water, near which is an earthern vessel which enables you to quench your intolerable thirst—will you say that the beneficent man was not a saint? Will you say that he was not moved by an influence truly religious, whose last instructions were that the savings of his life should be thus charitable and perpetually employed when he had ceased to be?

'NOTHING BUT DRUNK.'

This was the answer I received to the query—'What is the matter with them?' made to a man whom a few years since I met in the streets of a manufacturing town, drawing a hand-cart in which lay two men covered with dirt, and otherwise wearing the appearance of having sustained a severe bodily injury. 'Nothing but drunk,' was replied in a manner and tone which seemed to mean 'nothing at all.' 'And can drunkenness,' said I to myself, 'be regarded as so trivial a matter! Had these two men broken a leg, deep would have been the distress of their associates. In such a misfortune they would have found occasion for their warmest sympathies. And had they undertaken to plead the cause of the sufferers with their employers, what moving topics would have been found in the agonies undergone, and in the grief and privations of the men's families. But this moral calamity is a mere nothing. Woful mistake! What can be of equal concern to the men themselves, with this same degradation!' There are consequences in it of the most disastrous nature. But in itself it is the extinction for the time, of rationality. It is the ascendancy of the passions. It is the suppression of conscience. It is the triumph of recklessness. The evil would not be so great of the extinction of a star, the centre of a system—as is involved in this extinction of the soul.

[From the New York Mercor.]

THE BARGAIN.

'What have you there, husband?' said Mrs Courtland to her thrifty and careful spouse, as the latter passed in the open door, to give some directions to a couple of porters who had just set something upon the pavement in front of the house.

'Just wait a moment and I'll tell you. Here Henry! John! bring it here,' and the two porters entered with a beautiful sofa nearly new.

'Why that *is* a beauty, husband! how kind you are.'

'It's second hand, you perceive; but it's hardly soiled—no one would know the difference.'

'It's just as good as new. What did you give for it?'

'That's the best part of it. It's a splendid bargain. It did'nt cost a cent less than a hundred dollars. Now what do you think I got it for.'

'Sixty dollars.'

'Guess again.'

'Fifty.'

'Guess again.'

'Forty five.'

'No. Try again.'

'But what did you give for it, dear?'

'Why, only twenty dollars.'

'Well now, that is a bargain.'

'Aint it though? It takes me to get things cheap,' continued the prudent Mr Courtland, chuckling with delight.

'Why how in the world did it go off so low.'

'I managed it, dear; it aint every one that understands how to do these things.'

'But how did you manage it, dear? I should like to know.'

'Why you see there were a great many other things there, and among the rest some dirty carpets. Before the sale I pulled over these carpets and threw them on the sofa; a good deal of the dust fell from them and made the sofa look fifty per cent worse than it really was. When the sale commenced, there happened to be but few persons there, and I asked the auctioneer to sell the sofa first, as I wanted to go, and would bid for it if it was sold then.—Few persons bid freely at the opening of a sale.'

'What's bid for this splendid sofa,' he began.

'I'll give you fifteen dollars for it,' said I 'it's not worth more than that, for it's dreadfully abused.'

'Fifteen dollars! fifteen dollars! only fifteen dollars for this beautiful sofa,' he went on; and a man next to him bid seventeen dollars. I let the auctioneer cry the last bid for a few minutes, until he saw that he was likely to knock it down.

'Twenty dollars!' said I, 'and that's as much as I'll go for it.

'The other bidder was deceived by this as to the real value of the sofa, for it did look dreadfully disfigured by the dust and dirt, and consequently the sofa was knocked off to me.'

'That was admirably done indeed,' said Mrs Courtland with a bland smile of satisfaction at having obtained the elegant piece of furniture at so cheap a rate. And it's so near a match too for the sofa in our front parlor.'

This scene occurred at the residence of a merchant in this city, who was beginning to count his fifty thousands. Let us look on the other side of the picture.

On the day previous to the sale, a widow lady, with one daughter, a beautiful and interesting girl about seventeen, was seated on a sofa in a neatly furnished parlor in Hudson street. The mother held in her hand a small piece of paper, on which her eyes were intently fixed; but it could readily be seen that she saw not the characters that were written upon it.

'What is to be done now, ma,' at length asked the daughter.

Indeed my child I cannot tell. This bill is fifty dollars, and has been due, you know, for several days. I hav'nt got five dollars, and your bill for teaching the Miss Leonards cannot be presented for two weeks, and then it will not amount to this sum.'

'Cant we sell something more, ma,' suggested the daughter.

'We have sold all our plate and jewelry and I'm sure I dont know what we can dispose of, unless it be something that we really want.'

'What do you say to selling the sofa, ma?'

'Well I don't know, Florence. It dont seem right to part with it. But perhaps we can do without it.'

'It will readily bring fifty dollars, I suppose.'

'Certainly. It is of the best wood and workmanship, and cost one hundred and forty dollars. Your father bought it a short time before he died, and that is less than two years past you know.'

'I should think that it would bring nearly a hundred dollars,' said Florence, who knew nothing of auction sacrifices; 'and that would give us enough besides paying the rent, to keep us comfortable until some of my bills come due.'

That afternoon the sofa was sent, and the next afternoon Florence went to the auctioneer's to receive the money for it.

'Have you sold that sofa yet sir?' asked the timid girl, in a low hesitating voice.

'What sofa, miss?' asked the clerk, looking her steadily in the face with a bold stare.

'The sofa sent by Mrs——, sir.'

'When was it to have been sold.

'Yesterday, sir.'

'Oh, we hav'nt got the bill made out yet. You can call the day after tomorrow, and we'll settle it for you.'

'Can't you settle it to day sir? We want the money particularly.'

'Without replying to the timid girl's request, the clerk commenced throwing over the leaves of a large account-book, and in a few moments had taken off the bill of the sofa.

'Here it is,—eighteen dollars and sixty cents. See if it's right and then sign this receipt.'

'Aint you mistaken, sir? It was a beautiful sofa, and cost one hundred and forty dollars.'

'That's all it brought miss, I assure you. Furniture sells very badly now.'

Florence rolled up the bills that were given her, and returned home, with a heavy heart.

'It only brought eighteen dollars and sixty cents, ma,' she said throwing the notes into her mother's lap, and burst into tears.

'Heaven only knows, then, what we shall do,' said the widow, clasping her hands together, and looking upwards.

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There are always two parties in the case of bargains.—The gainer and the loser. And while the one is delighted with the advantage he has obtained, he thinks nothing of the necessities which may have forced the party to accept the highest offer. But few buyers of bargains, think or care about taking this view of the subject.

THE DAUGHTER'S BURIAL.

Summer had come. The wild flowers of early spring were withering beneath the sun's scorching blaze, and sending forth on the gentle wings of the wind, the sweet fragrance on their departure. They had sprung upward from the earth's bosom, as the timid heralds of summer's more gorgeous splendor, had stayed one short month, and were gone. The wild flowers are my favorites, for in them I read a portrayer of human life. Their countless variety, the loveliness and simplicity of some, and the majesty and grandeur of others, their changeableness, fragrance and beauty, their early bloom, their drooping and dying, just upon the confines of winter, like the last lingering and spirit broken survivor of a past generation; all, all, mirror forth to the mind that is accustomed to read in the great book of Nature, the semblance of life.

Did the reader ever stop from his journeyings to pass the Sabbath in any one of the villages that repose so quietly among the Green Mountains? If he has, the story of their unbroken stillness need not be told, for once enjoyed, it stamps itself upon the heart, and forms a bright spot in one's life, to which memory loves to lead back the soul in after years, to throw around it again its hallowed influence.

But what means this? Why this measured solemn walking in the street, ere the sun be down? Why this gathering at a neighbor's house with such looks of sorrow? Ah! a funeral.——I too went forth and mingled with the multitude in their sympathy with the bereaved, for whose heart has not felt its pangs, and once felt, what bosom can hold back the deep fountains that well up from the hidden recesses of the soul.

The Pastor ended his words of exhortation and prayer—kindred and friends sung a wailing song for the lost one, when the black and mournful bier, borne upon men's shoulders, moved from the house of the deceased, to the place appointed for all the living. 'Twas a little grave we stood beside, yet it was a *first born's*. We have seen the aged die and be gathered unto his fathers like a shock of corn fully ripe in its season; we have seen the middle aged in their strength and glory laid low in death, and there were tears too mingled with the damp earth that covers them; but they were not those bitter, scalding tears that wring a mother's heart, when the severing of earth's dearest tie is felt. The shade of six summers had scarcely crimsoned the cheek of this beloved daughter, ere the hand of fell disease grappled strongly its victim, and in a few brief hours of burning fever, she that was prattling with her brother on the lawn had ceased to be.

The father stood there in strength and manliness, but his heaving bosom and the stealing tear, told but too plain of the struggle within. The mother was there. She was a young mother, yet was bowed down with grief and anxious watching, but it seemed as though she had nerved herself to come and see the end. When the sexton had laid the turf upon the little mound, and leaned upon his spade, she turned away, and a light was upon her countenance as if the angel spirit of her daughter had come back from Heaven to whisper hope—hope of an immortal union in the place of the holy, where separation will no more come forever. Then I went to my room to think how often he that knoweth what is best for us, takes the little flowers, even the opening buds, that are too tender for earth, to transplant in a more genial soil on the banks of the river of life.

A DIALOGUE.

'Albert, come here a few minutes—I wish to talk with you.'

'What about, father?'

'About a subject that I want you to understand.'

'Then I know it must be well for me to know it.—I'll listen.'

'And you will try to remember, will you?'

'Why do you ask me that? dear, dear pa, you *know* I do.'

'And why, Albert?'

'Why! how can I help it when you have always been so kind to me and love me so much?'

'I'll doubt not your love—but tell me how you should like to hear my name used without any respect?'

'I'm sure I could not bear it, and I'd tell the boy that did so what a wicked boy he was—I'm sure I would.'

'I'm glad, Albert, that you are so zealous in my behalf, and now I want you to feel as much for your heavenly Father.'

Albert looked very thoughtful, as if he knew that something wrong was coming out against him, and he blushed deeply when his father added;

'Now, dear Albert, do not let me hear you again using without any respect the name of your heavenly Father. It makes me feel as bad to hear you, as you would feel if you should hear boys sporting with my name.'

Albert threw his arms around his father's neck and wept bitterly; and never after did he use the name of his heavenly Father with irreverence. I hope that none of my readers will be less wise than Albert.—*S. S. Contributor.*

SIMPLICITY AND BEAUTY OF STYLE.—'Simplicity and beauty,' exclaims young High-flown; 'I wonder why he don't treat of these subjects separately?'

'Because they are inseparable,' I reply.

Mr Sutton has reported the speeches of some of the ablest orators now living. 'The language of great men is always simple,' said he in conversation a few days ago. He added: 'If you see an article that is not expressed in simple language, you may be sure the writer is a youth, or that he lacks judgment.'

Mr Newton, the Methodist minister who lately visited this country from England, was justly esteemed an excellent preacher, and many thousands crowded to hear him. His sermons are very plain and simple.

Many people have a wrong notion of the style of truly great men. A woman once went to hear a celebrated preacher, expectiug to be astonished with 'words of learned length and thundering sound.'—She was snrprised to hear him present weighty truths in a clear familiar manner. When she went home, a friend asked her what she thought of him. 'I don't think he is a great man at all,' said she, 'I could understand every word he said.'

THE COMPANY OF BOOKS.—It is chiefly through books that we enjoy intercourse wi h superior minds; and these invaluable communications are in the reach of all. In the best books, great men talk to us, give us their most precious thoughts, and pour their souls into ours. God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levellers. They give to all that will faithfully use them, the society, the spiritual presence, of the best and greatest of our race. No matter how poor I am; no matter though the prosperous of my own time will not enter and take up their abode under my roof—if Milton will cross my threshold to sing to me of Paradise, and Shakspeare to open to me the worlds of imagination—the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship: and I may become a cultivated man, though excluded from what is called the best company where I live. Nothing can supply the place of books. They are cheering or soothing companions in solitude, illness, and affliction. Let every man, if possible, gather some good books under his roof.—*Channing.*

WHO KNOWS WHAT IS BEST FOR HIM.

As little children cry for what would injure them, and struggle with the hand that restrains them from running into dangers; so *we*, children of a larger size, but in many instances not knowing what is good for ourselves, frequently desire, with most eagerness, what would be most for our hurt, and perversely repine even at those providential restraints and trials which are the effects of a merciful purpose.

'During the violence of a storm,' says a German fable, 'a traveller offered up his supplications, and besought Heaven to assuage the tempest. But the storm continued with unabating fury: and while he was drenched with the flood, fatigued with his journey, and exposed without shelter, he became peevish, and even complained aloud of the ways of providence. Approaching at length the borders of a forest, he said to himself, 'Here I shall find protection, notwithstanding Heaven has neglected me, and turned a deaf ear to my prayers.' But as he went forward a robber sprang out suddenly from behind a bush, and the traveller, affrighted at the prospect of instant death, fled out of the forest, exposing himself again to tempest, of which he had so greviously complained. The robber, in the mean time, fitting an arrow to his bow, took exact aim; but the bow-string being relaxed by the moisture of the weather, the arrow fell short of its mark, and the traveller escaped unhurt. As he continued his journey a voice proceeded awful from the clouds: 'Cease, mortal, to repine at the divine dispensations; and learn to acknowledge the goodness of God in refusing as well as in granting your petitions. The storm which you complained of so bitterly has been the means of your preservation. Had not the bow-string of your enemy been rendered useless by rain, you had fallen a victim to his violence.'

TEMPERAMENT IN RELIGION.

Although the change produced in man by regeneration is radical, and extends to the deeply inplanted principles of his nature, instead of merely affecting the superficial feeling, still it does not so affect his distinguished peculiarities as to render it doubtful whether the subject of it is identically the same person. A corrective is applied to every thing vicious about him, and in proportion to the degree of his sanctification, his evil passions are subdued, his speech controlled, and his outward deportment regulated by the law of God. All this, however, may be done without impairing those traits of character which may be said to constitute the individuality of the person. Not only his intellectual powers, under a sanctifying influence, will remain substantially the same, but his moral feelings will be under a new and right direction. Temperament depends on constitutional organization, and in itself is neither praise or blame worthy. Our habits of feeling and modes of action are also materially dependent on temperament, and while the constitutional bias remains, we may, under all moral changes, expect to see it evincing itself in similar ways. The sanguine, choleric, melancholic, and phlegmatic betray their constitutional tendency by various and certain signs; and in whatever they engage, and under whatever motive, the temperament will be indicated. When the power of religion is displayed in the regeneration of persons of these various classes, we are to expect to see them still retaining the same temperament under their new circumstances; the man who engaged sanguinely in his worldly pursuits, will feel the same stirring impulses in religion; the man who was melancholic as a man of the world, will remain so as a subject of religion, and so of the rest. We consider it as a matter of some importance to keep this fact in view in estimating the reality of the religious change which is supposed to have passed on a person. We have known harsh judgments to be formed, as a result of disregarding this fact, when the most favorable estimates might have been safely made. Under the same degree of excitement, the sanguine and phlegmatic will be very differently affected; they may both perform a commanded duty, and yet with such apparent difference in alacrity, that the first might be praised for his zeal, and the last condemned as a drone, and yet this discrimination might be exc edingly ill-judged. The phlegmatic may be as thoroughly imbued with piety as the sanguine, nay, he may be much more thoroughly grounded in the principles of a holy obedience. Again, a melancholic Christian may refuse to smile where a sanguine one would be greatly, yet innocently amused, and with great injustice the latter might be condemned for his levity, and the other applauded for his gravity. One Christian may be excited to pity, where another would be excited to indignation; one would be inclined to weep over a sinner, whom another would be impelled severely to rebuke; one may rush forward impetuously in the good way, and another follow slowly, but surely in the same way; and yet all these may be actuated by the same motives, and their actions may be alike acceptable to God. In such cases we are not to judge from first appearances. A sanguine man may do most in a given time; a phlegmatic one, most in the end; the first may charm all for his promptness, the latter have less praise, and yet his work may be the best of the two. No man's Christian character should be hastily doubted; all Christians are not precisely of the same mould; there is agreeable variety of character among persons substantially one in their great principles and aims; no one would any more doubt the piety of the facetious Rowland Hill, than that of the grave John Owen; they did things differently, and yet with the same motive and end. We believe, however, that all excesses are to be avoided, and that they cannot be justified on the ground of constitutional temperament; for the latter, although it cannot be eradicated, may nevertheless be restrained, and in a measure subdued.—Still to avoid uncharitable judgments, the peculiar temperament of a Christian should be taken into consideration in forming an opinion of his character.—*Presbyterian.*

THE FRUIT, FLOWER AND KITCHEN GARDEN—being the article Horticulture of the seventh edition of the Encyclopedia Britannia, by Patrick Neill, LL D.—1 vol. This day received and for sale by CHAS. C. LITTLE & J. BROWN, 112 Washington street. aug 1

SECOND VOL. OF HAMILTON'S LIFE—The Life of Alexander Hamilton: by his son John C. Hamilton—vol. 2d, this day received and for sale by C. C. LITTLE & JAS. BROWN, 112 Washington street. Aug 1.

RICHARDSON'S ENGLISH DICTIONARY.—Price reduced.—A new Dictionary of the English Language; by Charles Richardson, 2 vols 4to. Twenty copies this day received and for sale at a reduced price by CHAS. C. LITTLE & JAMES BROWN, Importers of Foreign Books, 112 Washington st. aug 1

ORIGINE DE TOUS les Cultes ou Religion Universelle, par Dupuis, Edition nouvelle, revue sur les Manuscrits de l'auteur, par M. P. R. Auguis, 10 vols and plates. Just received and for sale by CHAS. C. LITTLE & JAMES BROWN, j 25 Importers of Foreign Books, 112, Washington st.

GERMAN DICTIONARY.—A new English-German and German-English Dictionary, containing all the words in general use, designating the various parts of speech in both Languages, with the genders and plurals of the German Nouns, compiled from the Dictionaries of Lloyd, Flugel and Spoveshil.
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Retzch's Umrisse zu Burger Balladen 15 plates, 1840; Koch's History of Europe, translated by Crichton; Manners and Trials of the Primitive Christians, by Robert Jamieson. For sale by JAMES MUNROE & CO., 134 Washington street. july 25

FOX'S HINTS TO SUNDAY SCHOOL TEACHERS.—Hints to Sunday School Teachers in a serie of Familiar Lectures, by a Pastor.
'This little work contains many valuable practica Hints to Sabbath School Laborers, respecting their various and responsible duties. It treats chiefly of the qualifications necessary to fit the Teacher for his work. We think the devoted Teacher may find much in this book to aid him in discharging the obligations he owes to the little ones of his charge.'—*Sabbath School Messenger.*'
Just published by JAMES MUNROE & CO., 134 Washington street. july 25

HOPE ON! HOPE EVER!!—Tales for the People and Their Children. Hope On! Hope Ever!! or the Boyhood of Felix Law, by Mary Howitt, Author of Strive and Thrive, &c. &c., in press and will be published in a few weeks by JAMES MUNROE & CO., 134 Washington street. july 25

SCHOOL BOOKS.—All the popular works used in the Schools, constantly on hand and for sale at TICKNOR'S corner of Washington and School streets, where are published a series of French Reading Books for young scholars, and many other works of the kind in general use. Aug 1.

PAXTON'S ANATOMY, new edition—Introduction to the study of Human Anatomy, in 2 vols—with illustrations and additions, by W. Lewis, jr. M. D. 3d American reprint. Just published and for sale at TICKNOR'S. Aug 1.

LETTER PAPERS.—Just received and for sale, wholesale and retail, at TICKNOR'S, corner of Washington and School streets a large variety of fine Letter Papers, blue and white; also fine lot of English and American Stationery, of all kinds. Aug. 1.

SCRIPTURE TRUTHS.—In Questions and Answers for the use of Sunday schools and Families. 'Thy word is a lamp unto my feet and a light unto my path.'
'The object of this manual, which is intended for the older classes in the Sunday school, is to bring together in a connected form those passages of Scripture, which relate to the important subjects of Christian faith and practice.'—*Preface.*
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GUESSES AT TRUTH.—Guesses at Truth, by Two Brothers, first series 12mo.
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Boston, Feb. 22, 1840. 1y

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The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Mass.—Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.
The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

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'The book is good, *very good*. There has not, in our opinion, been one work on the subject better deserving the favor of the public, with the exception of 'Woman's Mission.' We would commend this book of the Rev. Mr Muzzey, as one to be studied by those who would understand the true sphere of woman,' and the reasons for placing her empire at 'Home.'
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